Thursday the 25. of Sept. 1656.

ORdered by the Parliament, That the thanks of this House be given unto Mr *Jenkyn* for his great pains taken in his Sermon preached before this House yesterday, being a Day appointed for publick Fasting and Humiliation: And that he be desired to Print his Sermon, and that he have the like Priviledge in Printing as hath been formerly allowed in like Cases.

And that Major *Beake* do give him the thanks of this House accordingly.

Hen. Scobell Clerk of the Parliament.

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The Policy of PRINCES in Subjection to the SON.

Explained and Applied,

IN A

SERMON

Preached before the

RIGHT HONOURABLE THE

PARLIAMENT,

In *Margarets Westminster*, on

Wednesday the 24th of *Sept.* 1656.

Being the Day of their

Publick Fast.

By *WILLIAM JENKYN* Pastor of *Anne Black-Fryers.*

LONDON,

Printed by *A. M.* for *Samuel Gellebrand* at the Sign of the Golden Ball in *Pauls* Church-yard. 1656.

TO THE
RIGHT HONOURABLE
THE
PARLIAMENT
OF THE
Common-wealth
OF
England, Scotland,
and Ireland.

THE Ornament *wherewith I endeavoured to ſet forth my Sermon, was that of* honeſty, *not* curioſity, *much leſs* flattery; *I ſtudied therein more to* profit

than please *you, rather to shew you a* right *than a* smooth *way, and to shew my self* (*as* Augustine *speaks*) *rather to* love with severity, than to deceive with lenity. *After I had chosen my* Text, *I remembred that I was long since certainly informed* (*pardon me, if I relate what is below so Honourable an Assembly to know*) *that my dear* * *Father* (*now with God, but once an Eminent servant of Christ in the Ministery*) *preacht his last Sermon upon this very Text, to which God also directed my thoughts,* Kiss the Son, *&c. and truly the recalling hereof to my minde, caus'd an* addition *to my desire, that I might so preach to you, as if this Text and Sermon should also both have been my last.*

Melius est cum severitate diligere, quam cum lenitate decipere. *Aug Ep.* 48.

* Formerly Preacher at Sudbury in Suffolk, where he died about 40 years since.

Some few particulars may possibly here and there be added in printing, which

which the ſtraits of time alotted both for ſtudying and preaching my Sermon, permitted me not to deliver in the pulpit; But upon conſulting my memory, my Notes, and the Copy of a faithfull Amanuenſis, *I am not conſcious of my forbearing to print any one ſentence, or any thing, which commonly is called a paſſage, delivered in preaching of my Sermon.*

I ſhall onely add, if the things which I preached be falſe, *you cannot be excuſed in commanding ſo* much *as the printing of them; if they be* true, *you cannot be excuſed from doing* more, *by adding to your command of* printing *them, your own exemplary* care *in* practiſing *them: And, as, if they be* falſe, *I am ſure to be ſummon'd before the* higheſt *Tribunal for* preaching *them; ſo if they be* true, *it will be*

impoßible

impoſsible for you to eſcape the terror and ſeverity of the ſame Judicatory, ſhould you (which I dare hardly ſuppoſe) refuſe to practiſe them.

The great Counſellor guide you in all your conſultations to kiſs the Son, *as you would avoid his anger. In his work I deſire to be your faithfull ſervant*

Black-Fryers *Novemb.* 3d. 1656.

William Jenkyn.

The Printer to the Reader.

Haſty printing hath in part *cauſed*, but haſty reading will altogether *continue* theſe *errata*: Haſte not therfore to read, before thou correcteſt them.

PAg. 4. lin. 19. read *conſideration.* p. 6. l. 3. put out *poſſibly.* and l. 4. r. *who poſſibly* p. 9. l. 25. r. *it is.* marg. r. מה ברי. p. 14. marg. r. *Jeremb.* p. 24 marg. r. *regno.* r. *ſubjaceret.* p. 29. marg. r. *Nah.* 1. 6. l. 25. put out *either* and l. 29. r *And alſo.* p. 37. l. 28. r. *intends.* p. 40. marg. r. *præ.* p. 41. l. 11. r. *ſevere.* p. 43. l. 4. r. *will as*, l. 5. put out *ll.*

A SERMON

Preached before the

PARLIAMENT

the 24th of *September* 1656.

Psal. 2d. the last Verse.

Kiss the Son lest he be angry.

I Finde a threefold interpretation of this second Psalm among Expositors,

1. The first of such who say that it was wholly intended concerning *David*, and is simply to be understood of him; and thus the Jews generally hold, though some few expound it of *Jehoshaphat*, and the vain conspiring of his enemies against him, 2 *Chron.* 20.

2. The second of those who hold that it is simply intended concerning *Christ*, without any respect at all to *David*; and thus the most of the Fathers of old expound it.

3. The

3. The third, of the beſt, who conceive that it is to be underſtood in a mixt way, and partly to be interpreted concerning *David*, but properly and principally touching *Chriſt*.

That it cannot be underſtood ſimply of *David*, 'tis manifeſt, in regard ſundry things in this Pſalm cannot in any ſort belong to him, as in *ver*. 8. where 'tis ſaid, *I will give thee the uttermoſt parts of the earth for thy poſſeſſion.* And *ver.* 12. *Bleſſed are all they that put their truſt in him.* And the holy Ghoſt, *Acts* 4.25. *Acts* 13.33. *Heb.* 1 5. and 5.5. mentions one intended in the Pſalm who is *greater than David* or any earthly King.

That it ſhould be underſtood ſimply of *Chriſt* without any reſpect to *David*, I ſee no cogent reaſon; in regard that *David* was one who in his life and Office, did *typiſie Chriſt*, and foreſhew thoſe things that belong to him, which things likewiſe ſeem the more plainly to agree to Chriſt, by being ſhadowed out in the type.

I therefore approve of the *mixt* way of interpreting this Pſalm, conceiving that *David* ſpake it properly and by way of *firſt intention* of *Chriſt*, though not without the type of his own Kingdom, in which he ſaw the Kingdom of Chriſt to be ſhadowed forth (as in the oppoſition which it had from ſundry people, both Jews and others, the enlarging of his Dominions, and his victories over his enemies, *&c.*) and that *David* by occaſion of the vain and fruitleſs endeavours of his enemies againſt his Government, propheſieth in this Pſalm of the ſucceſſeles and contemptible undertakings of all thoſe who in any age ſhould oppoſe Chriſt and his Church, which was ſure to be bleſt with perpetuall ſtability.

First part of the Pſalm.

The Pſalm hath three Parts; The *firſt* contains a deſcription of the endeavours of the enemies of *Chriſt* againſt his Kingdom, in the 1, 2, & 3, *Verſes*. And

Theſe endeavours are deſcribed, 1. From the Parties uſing them: Said to be *the heathen*, the *people*, the *Kings of the earth*, the *Rulers*. Words importing not only the *generality* of *Chriſts* enemies, both *Gentiles* and *Iſraelites*, but their great

great *dignity* and worldly eminency, as being alſo *Kings and Rulers.*

2. The parts of their endeavours, they *rage, imagine*, or meditate; * *ſet themſelves* (as in a poſture of reſiſtance) *take counſell together.* Noting, Firſt, Fury. Secondly, Induſtry. Thirdly, Reſolution. Fourthly, Policy.

* Idem verbum legimus de Angelo, qui adverſabatur Balaam, & ei ſtricto gladio in via ne tranſiret oppoſuit: ſtetit Angelus contra Balaam. *Numb.* 22. 32.

3. The Parties whom they oppoſe, *the Lord and his anointed*, Father and Sonne, ſerved and reſiſted together.

4. The ſcope and end they aime at in this oppoſition, *viz.* to be exempted from all obedience to Father and Son, whoſe Laws, theſe lawleſs Rebels here expreſs by thoſe odious termes of *bonds and cords*, excuſing their unſubmiſſiveneſs by aſperſing the Government.

The *ſecond* part contains a deſcription of the *ineffectualneſs* (and to the undertakers the *perniciouſnes*) of thoſe endeavours of the enemies of Chriſt againſt him; from the 3d to the 10th verſe. 2d part of the Pſalm.

This is proved two waies, 1. By Gods ſetting himſelf *againſt* thoſe enemies, at once both contemning their power, *ver.* 4. and puniſhing their rebellion, *ver.* 5.

2. By his ſhewing himſelf *for* his Chriſt, Firſt, In *appointing*, ver 6,7. Secondly, *Enlarging* his Kingdom, *ver.* 8. And Thirdly, In *preſerving* and ſtabliſhing it, promiſing him ſucceſs, in the eaſie and irrecoverable overthrow of all his enemies, *ver.* 8.

The *third* part contains an Exhortation to the greateſt of Chriſts enemies, that had ſo vainly and ſo fooliſhly gone about to daſh a head of glaſs againſt a Piller of braſs, and the weak waves (themſelves) againſt this Rock the *Lord Jeſus.* to deſiſt from their undertakings, and to ſubmit to God in Chriſt: and this Exhortation is laid down in the three laſt *verſes*, Wherein you have conſiderable, 3d part of the Pſalm.

Firſt, A preparatory Exhortation, *Be wiſe now therefore, O ye Kings, be inſtructed ye Judges of the earth.* This is preliminary to what he is ſaying. 1.

Secondly, The maine Exhortation it ſelf; And that is two fold. 2.

1. *First*, In relation to God the Father, saith he, *Serve the Lord Jehovah*, against whom and his *anointed*, ye have *taken counsell*, ver. 2. *Serve him with fear, rejoyce with trembling.* Injoyning both an *act*, and a *suitable manner* of performing it: a due mixture for those that are ready to be hindred by a proud fearlesness from the service of God. *Serve him with fear:* And then

2. *Secondly*, You have here the Exhortation in relation to God *the Son*, out of whom the Father cannot be served (for he that honoureth not the Son, cannot honour the Father.) *Kiss the Son lest he be angry, and ye perish from the way.* In the Text I take notice of three Particulars.

1. *First*, Here are the *Parties* unto whom the Exhortation is made, the Parties Exhorted, Kiss *ye*, they are the *Kings* and *the Judges of the earth.* So you have it in the 10th *ver. Ye Kings, ye Judges of the earth.* q. d. Kiss *ye* him, you that I have advised before to be *wise*, for this is your true interest, your true wisdom.

2. *Secondly*, I here take notice of the *substance* of the Exhortation, and that is to *Kiss the Son.* Here I observe, 1. The *Object*, and that is the *Son.* And 2. The *Act*, that is *kissing* of him, *Kiss the Son.* And then the

3. *Third* part considerable, is the *Argument* by which he doth inforce this Exhortation, *lest he be angry, and ye perish from the way.* Here I note two things; The first is the *cause* of their ruine, if they will refuse subjection to Christ, *viz.* the *anger* of the *Son.* Secondly, The *manner* of their ruine, it shall be *in the way*: for so *Calvin* understands the words And so I conceive we are here to take the meaning of them, *lest ye perish in the way*, in the *midst of* your counsels, lest you be *suddainly* taken away, even when you *cry peace, peace*, before you come to the end of your undertakings, and think you are well and secure. And thus I have given you the Parts of the Text, in these three Considerations: And now I have broken the words into these *three Parts*, you must give me leave to *knit* them up all three again, together in one Proposition, and it shall be this;

That

That the Kings and the Judges of the earth must kiss the Son if they would avoid his anger. Observ.

You must not be offended with the Doctrine, unless you be offended with the Text; I have in a manner given it you in the very words thereof; and now again I shall *break* the Doctrine into those three parts that I mentioned before; which three having doctrinally explicated and illustrated, we shall come (God willing) to the using, and to the improving of it, for our own benefit by application.

Three Particulars, I say, are here doctrinally to be explicated and amplified:

First, Who are those *Kings* and *Judges* here called upon, and Why are *they* exhorted *to kiss the Son* rather than others? 1.

Secondly, How they may be said to *kiss the Son?* and then 2.

Thirdly, Why by this same arguing from the *anger of* the Son, are they put upon this duty of *kissing the Son*, and wherein lyes the force of the Argument? These are the three things that in the doctrinall illustration of this Point I shall (God willing) insist upon; and then in the *second place*, we shall come to the *application* of the whole. 3.

First, *Who* are those Kings and those Judges that are here exhorted? and why *they* are exhorted? These *Kings* and *Judges* are the same that are spoken of in the *first verse* of this Psalm, where 'tis said, not only concerning the *Heathens* and the *people*, that they *raged* and *meditated*, (the Heathens *without* the Church, and the people *within*, the *Israelites* as some interpret it,) but that *the Kings of the earth set themselves, and the Rulers take counsel together*: there it is, *melakim* and *rozenim*, *Kings* and *Rulers*; here it is, *melakim* and *shopetim*, *Kings* and *Judges*; but both places intend the same thing. The word *Kings* is (you see) again repeated, and *Judges* here may very fitly answer to that of *Rulers* ver. 2. and by them may be meant, inferior Governors and Rulers, which might be Counsellors to Kings, and preside in judgments under Kings: and *to judg* is oft in Scripture taken more largely than to examine and determine causes and cases, even *to rule and govern*, or to be in authority, in which respect 1.

the Judges (in that book) are frequently ſaid, ſo many years to *have judged Iſrael*, that is, to have ruled and governed them: by Judges then, are meant Rulers under poſſibly Kings, who are named here *before Judges*, becauſe as 'tis their part to put their Judges upon, and alſo to quicken them in their duty, ſo commonly according to the pleaſure of the *King*, you ſhall ſee in moſt places the deportment of the *Judges* or inferior Rulers. To theſe *Kings* and *Judges*, this exhortation is principally directed, and that for theſe reaſons:

1. Firſt, Theſe of all others are *moſt unwilling* to ſtoop to Chriſt. The greateſt in place are moſt hardly brought to become the loweſt in their own apprehenſion: *Every knee muſt bow unto the Lord Jeſus*, but the knees of Princes are of all others the ſtiffeſt and unwilling to bend, *non facile manſueſcunt*, 'tis hard to make them pliable to Chriſts pleaſure: and this both in regard of their apprehenſion of their wiſdome and carnall policy, as alſo of the greatneſs of their ſtrength and wealth (*their ſtrong Tower* in their own opinion.) Commonly where there's no want there's much wantonneſs: 'tis true, they have more temptations than others, it is a hard thing to be *full* and not to *kick*; (and certainly they do deſerve, in this reſpect, more our pity than our anger) a great condition, never that I yet heard of, occaſioned any mans converſion. *I will get me to the great men* (ſaid *Jeremiah* Chap. 5. 5.) *and I will ſpeak unto them, but theſe have altogether broken the yoke and burſt the bonds. Who is the Lord* (ſaid potent and proud *Pharaoh*, Exod. 5. 2) *that I ſhould obey his voice to let Iſrael go? I know not the Lord, neither will I let Iſrael go.* Greatneſs unſanctified, is but as oyl to nouriſh the flame of pride and contempt of God: and God to make his people lowly and pliable, often makes them low and poor. Religion ſeldom flouriſheth in the ſoyl of a rich mans ſoul: and 'tis our duty not only to be willing to want, but even to pray againſt that worldly greatneſs, which may occaſion us to deny ſubjection to Chriſt: *It is as rare to ſee a man high and humble, as to ſee one poor and patient.* There is the firſt Reaſon. But then

Secondly,

Secondly, Unto the *Kings* and *Judges of the earth* this Exhortation is directed, to ſhew the *greatneſs* of Chriſts exaltation, intended here in this Pſalm. The higheſt muſt ſtoop, and certainly then Chriſt *himſelf* is very high. If *every knee muſt bow to him*, then ſurely Chriſt himſelf is the *King of Kings and the Lord of Lords, and higher than the Kings of the earth*, yea to be worſhipped by the *Angels*. Worſhipped he muſt be, by *miniſtring ſpirits*, and ſo he muſt be by Miniſters both of Church and State. How great is he whoſe ſubjects are Kings! 2.

Thirdly, *Kings* and *Judges* are here exhorted, becauſe they have *more engagements* lying upon them than others, to yeeld obedience. This was the greatneſs of *Davids* ſin, that he would lift up the heel againſt God that had lifted him up into the Throne. It is by Chriſt that *Kings reign, and Princes decree juſtice*. It was *Baaſhas* ſin, as you read 1 *King.* 16.2. that when God had *exalted him out of the duſt, he would walk in the way of the houſe of Jeroboam*. God had raiſed him up to power, and he raiſeth himſelf up to rebellion. God having given unto *Nebuchadnezzar a Kingdom, majeſty, and glory and honour*, would not endure that he ſhould ſtrut and vaunt it in his great *Babel*, and not take notice of that God that had advanced him. It is all the equity in the world, that they who have more honour *from* God than others *have*, ſhould return more honour *to* God than others *do*, even *return as they have received*. Nothing more perverſe and unſeemly, than for people to obey Kings, and for Kings and Judges to diſobey God, and to fight againſt him with his own weapons. 3. 2 Sam. 12. 18. Prov. 8. 15, 16. Dan. 5. 18.

Fourthly, *Theſe* are here exhorted, becauſe they have *greater opportunities and abilities to do good than other men*, both by precept and example: *Scilicet in vulgus manant exempla regentum*, upon the common people commonly flow the examples of Princes; it is oft their fault that the people are ſo bad, and either from the imitation of their lives, or obedience to their Laws, that people are ſo diſobedient to Chriſt: one *Jeroboam* made thouſands ſin with him. *Ephraim willingly* 4. Hoſ. 5. 11.

willingly walked after the commandement. 'Tis too much for any to be a follower in ſin, but none can too much be a leader in holineſs. Though Rulers cannot put in ſecurity to ſave any harmleſs at the day of judgment, for following them in ſin; yet ſeldom go they to hell without miſ-led company; And if Religion at the *Barr*, when it is in a holy and a poor *Paul*, make a ſinfull *Magiſtrate* to tremble, certainly Religion in the Throne, or on the *Bench*, will ſooner make a *Malefactor* at the *Barr* to tremble. Though it be the holineſs which we love not, yet if it be joyned with the power which we fear; though it be the goodneſs which we deſpiſe, yet if it be joyned with the greatneſs we admire, it will probably have many followers.

5. *Fifthly*, Becauſe the obedience of *Kings and Rulers* to Chriſt, ſhews the *neceſſity of the ſubjection of inferiours to him.* Will not God exempt *Kings* from his ſervice? ſurely then poor ones muſt ſtoop. Kings, as *Calvin* ſaith upon my Text, ſeem among men, *legibus ſoluti, & communi ordine exempti*, to be exempted from regular obedience, and to have a diſpenſation to live as they liſt. And if any men in the world have liberty to be and do ſo, *they* are accounted the men; but you ſee that theſe are commanded to ſtoop, and therefore their *ſubjects* muſt needs become ſubject unto the Lord Jeſus. If God will not indure a proud King in a Throne, yea not a proud Angel in Heaven, certainly then not a proud worm in a dunghill. This for the opening of the firſt Particular: and that is, who theſe are that are here exhorted, namely the Kings and the Judges of the earth. I now proceed unto the

2. *Second*, and that is the Exhortation *it ſelf*. And there I take notice,

1. First of the *Object*, and that is the *Son*: Kiſs *the Son*.
Pſal. 24.4. Pſal. 73.1. The word *Bar* here tranſlated *Son*, ſometimes in Scripture, ſignifies pure, or clean, *Job* 14.4. *Job* 11.4. or purity, *Iſa.* 1.25. *Pſal.* 18.24. But then it comes from the root בָּרַר, *he purged, or purified.* But it likewiſe in Scripture very frequently ſignifies a *Son*: Thus it's uſed *thrice* in one *ver.* Proverbs

Pro 31.2. *What my son, and What the son of my Womb, and What the Son of my vowes!* and *thrice* in two verses: namely *Ezra* the 5th, *ver.* 1,2. *Zechariah* [בו] *the son of Iddo, Zerobabel* [בר] *the son of Shealtiel, Jeshua* [בר] *the son of Jozadak.* So *Dan.* 3.25. *The form of the fourth is like the Son of God,* [בר] which *fourth*, we may understand to be *Christ*: and its thought by some to note *a chosen, beloved son*, above the rest; the deriving it from [בר ה] that signifies to *chuse*, and gather a thing apart as the chief among many. But *Buxtorf*, *Pagnine* and others, rather think it to be a *Chaldee* word, answering to the *Hebrew Ben*, *a son*: and its used in severall Names importing the same: as *Barjona*, *Barnabas*, *Bartholomew*, *Bartimæus*. The word *Bar* then signifieth *son*, (though the 70 render it παιδεία, and the vulgar Latin *disciplina*, yet herein are they opposed even by the Papists themselves, *Pagnin*, *Vatablus*, *Arias Montanus*:) And what *son* can be here meant, but the eternall *Son* of God, the second Person in the glorious Trinity, who is here called *the Son*, by way of peculiar excellency, from whom it is that others *are*, and are *called* the *sons* of God. And very fitly is subjection to the *son* subjoyned to the *serving* of the *Lord* in the forgoing *verse*, this being the only true and acceptable way of serving the *Father*, who is only *known*, *worshipt* and *enjoyed* in the *Son*. Whatever worship is given to the *Father*, is nothing worth, unless it be given through *Christ*. If *Christ* be dishonoured, *God the Father* cannot be honoured: to acknowledg a *Jehovah* as the *Jews* do, one great supream power that made Heaven and earth as the *Turks* do, and not to acknowledg a *Christ*, is but to place an Idol in the room of God, and to embrace their own shadow and figment. The *Father* who is invisible, hath only manifested himself to be served or saving in *Christ*: the bare majesty of God, must needs with its brightness and glory dazle our eyes, yea he is a *consuming fire* without the *Son*: All confess a *God* is to be worshipt, 'tis imbred in nature, but yet serving him out of *Christ*, their minds meerly vanish: and hence 'tis that there are so many false worships

בר ברי
בר בשני
בר נדרי

Filium delectum & dilectum *Pagn.*

δράξασθε παιδείας.

Vid. *Calvin* in 1 Ioh. .23. Ioh. 8.19. Ioh. 14.9,7. 2 Cor. 4.6. Ioh. 15.22.

and fictitious Deities in the world. As the *Father* and *Son* are not separated in essence or operation, so neither must they be in our worship and honour: In the *Son* the *Father* is both honoured and despis'd: *Whosoever denieth the Son, the same hath not the Father*, 1 Joh. 2 23. he hath him not so as to worship him, he hath him not so as to receive any good from him: So *Joh.*5.23. *He that honoureth not the Son, honoureth not the Father*: the *Son* is the *only way* unto the *Father*: and therefore the Heathens, *Eph.*2.12. may well be said there to be *without God*, they being likewise said to be *without Christ*. And this *is* not only in regard that the *Son* and the *Father* are of *one essence and nature*, (*I and the Father are one*, Joh 10.30. *I in the Father and the Father in me*, *Joh.*14.11.) but because it hath *pleased the Father* to advance his *Son* unto that *dignity* which he will have all the world to acknowledg, under pain of eternall damnation: and therefore *Joh.*5.22. *He hath committed all judgment to the Son*, by way of execution and manifestation, and hath *sealed him*, *Joh* 6.27. giving him the sanction of his authority, for the discharging of his Office: and *hath made him Lord and Christ*, Acts 2.36. *and hath given all things into his hand*, Joh.3.35. so that this is the true and the legitimate proving of our reverence to the *Father*, when we embrace and receive the *Son*: The accepting of *Christ* is the great Commandement of God, and without this, all our services are disobediences. And hence we may gather, if the *Father* be our God, and be served only in the *Son*, that all the Patriarchs who had God for their Portion, as *Abraham*, *Isaac*, *Jacob*, *David*, and the holy men of old, did every one serve him in the *Son*, the promised *Messiah*; and 'tis this *Messiah* that we love and believe in, who was *the way, the truth, and the life*, to all those Saints of old. And hence 'tis likewise evident, if we sincerely submit our selves to the *Son*, accepting him to all those purposes for which the *Father* appointed him; as namely, to be served by us, as well as to be a Saviour of us; to prepare us for Heaven, as well as to prepare Heaven for us: that the *Father* is ours, and that he will supply

χωρὶς χριστὸ ἄθεοι. Heb.2.7,8. Phil.2.9.

ply and draw forth himself unto us, suitably to all the wants and exegencies of our souls, as our soul-satisfying portion. So much may suffice for the *first* branch in this second part, and that is the *Object*, the *Son*. But

Secondly, The *Act* in which we are to be imployed about the *Son*, and that is to *Kiss him*. 2.

There are (besides severall other sorts of *Kisses* mentioned in the Scripture, these two) eminently observable:

The *first* is of *Love*; a *Kiss* bestowed upon an inferior by a superior, and by equals upon one another: and so you read of *Jacobs* kissing of *Ephraim and Manasseh*, Gen. 48. 10. and so you finde a *holy Kiss* mentioned, and of it speaks *Justin Martyr*, Ap. 2. though afterwards it being abused and becoming an occasion of wantonness in the Church, it was left off and prohibited. 1. Rom. 16. 16. 1. Cor. 16. 20. Precibus finitis nos invicem osculo salutamus, amoris symbolo. *Just. Mart. 2. Apol.*

Secondly, There is a *Kiss of homage and duty* from the inferior to the superiour, and this was a symboll or a token of *subjection* and honour: and thus *Xenophon* speaks of the *Persians*, that they were wont to give it to their Kings: and thus *Plutarch* tells us concerning the souldiers, that they were every one of them ambitious to kiss *Catoes* hands; and so vassals were wont to do unto those to whom they gave *homage* by the kissing with the mouth, shewing, that they had faithfull hearts towards them, and mouthes ready to speak for them; thus I understand that *Kiss* that is spoken of 1 *Sam.* 10. 1. where you read, that *Samuel having anointed Saul, and poured oyl upon him, he kissed him* as being his soveraign to whom he would shew his loyalty and *subjection*: And this *Kiss* of *subjection* was not only used among persons in *a civil*, but also in a *divine* and *religious* way of adoration, and so the Heathens gave kisses unto their Idols; so you read *Job* 31. 26, 27. *Job* saith, *If I beheld the Sun when it shined, or the Moon walking in brightness. And my heart hath been secretly enticed or my mouth hath kissed my hand.* Because (as *Molorns* notes) they were not able to reach their supposed deity which they worshipped, so as to kiss *it*, they did stretch forth their hands *toward* that which they worshipped, and Q. os fidele domino suo osculans.

then they kiſſed their hand in token of *ſubjection* to it. And thus I underſtand that place, 1 *King.* 19. 18. where God ſaith, *I have left ſeven thouſand in Iſrael, all the knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.* And ſo, *Hoſ.* 13 2. there the Lord ſpeaks concerning thoſe that worſhipped the Calves, they called one upon another to *Kiſs the Calves.* Thus *Minutius Felix* ſpeaks of one *Cæcilius*, that looking upon an Image, according to the cuſtome of the ſuperſtitious vulgar, kiſt his his hand with his lips; And *Tertullian* ſpeaks of this, ſaying, that the Heathens were wont at the riſing of the Sun, every one to give kiſſes unto their hands in token of ſubjection to that their dumb deity; and by the way, it ſeems not to be without the providentiall wiſdom of God, that the Sun which the Heathens did ſo frequently worſhip for their God, ſhould have in the Hebrew a word that ſignifies a *ſervant*, *ſhemeſh*, the Sun coming from *ſhamaſh*, to *ſerve*, as noting the unfitneſs of making that to be a Lord, which was appointed to be a ſervant to us, to hold the Candle, or to go before us with the Lanthorn, and to be the common ſervant of the world. (But that by the way.)

Cæcilius ſimulacro ſerapidis denotato ut vulgus ſuperſtitioſus ſolet, manum ori admovens, oſculum labiis preſſit. *Minut Fel.* in *Oct.*

Affectatione Cæciliæ adorandi, ad ſolis orientis labia vibratis, &c. *Tert. Apol.* 16.

By the *Kiſs* here mentioned in the *Text*, I underſtand, that of this *ſecond* ſort, even ſuch an one as denotes ſubmiſſive and humble *ſubjection* given by way of homage and loyalty unto the *Lord Jeſus*. To *Kiſs the Son*, is to be *ſubject* to him, and to take him for our alone ſupream Lord and Governour. This is intended by this command of *kiſſing*, in the *generall*, but more particularly:

By t'h Kiſs ſubjection is intended.

There are ſundry duties expreſſing this reſpect and ſubjection comprehended in the ſame. As

And ſhewn,

1. *In high eſtimation.*

First, *An honorable opinion and high eſtimation of the Son* Rulers that are high in place, ſhould be high in their Subjects thoughts: Deſpiſing them in the *heart* will make way for reproaching them with the *tongue*. The Subjects of *David*, (the type of Chriſt in this *Pſalm*) thought him *worth ten thouſand of them*. 'Twas *Corah*'s ſinne to think, that *Moſes* and *Aaron* were but as the reſt of the people. Chriſt Jeſus

2 Sam. 18. 3.

is

is to be lookt upon by the greatest, as the *chiefest of ten thousand*, and to *them* he is to be *precious*. God would not endure proud *Pharaoh* to say, *Who is the Lord*, in a way of contempt? Kings should rather say, *Who is as the Lord*, by way of *respect!* 'Tis the common sinne of great ones, to have eyes so dazled with the Sunne-shine of worldly glory, as to see no excellency in Christ; as a man whose weak eyes have been overcome with the brightness of the Sunne, can see nothing, though laid never so plainly before him. Hence 'tis, they despise the spiritual beauty of his Ordinances, service and servants, *&c*, Christ is *small* to him, to whom the world is *great*. *Herod and his men of Warre mockt and set him at naught*; And this is the ordinary usage that still Christ meets with in the world; The outside-meanness and contemptibleness of the wayes of Christ, a proud Potentate will hardly brook, no Christ will please them without external Grandeur: Beauties in fancy, outside-glisterings, and well-acted vanities, so affect them, that solid glory is neglected by them. They, to whom Christ is a *stumbling stone* in regard of his smalness, and appearing despicableness, shall hereafter finde him a *stone to crush them*, when he fals upon them, and dasheth them in peeces. Worldly great ones often honour wickedness in robes, and contemn holiness in rags. Him, who hath his Throne in Heaven, they labour to make their footstool upon Earth. And this is the reason that God oft makes them who are adored as gods by men, to become the lowest of men, and poureth *shamefull spewing upon their glory*.

2. *In high admiration.*

Secondly, This Subjection and Homage to the Sonne, imports the high *Admiration* due to him. It is a part of his honourable Title, he is called *Wonderfull*, Isa. 9 6. and *Gerhard* speaking concerning Magistrates saith, They are called in Scripture Δόξαι *Glories* and *Dignities*, because they cause in Subjects a singular *admiration* and *veneration*. Persons in dignity respected, are more or less admired, and *admiration* is not the least part of the respect given to them. And therefore where we reade in Scripture of *respecting of persons*, as that God is not a *respecter of persons*, 2 Chron. 19. 7. Deut.

Est vis quædam per quam princeps conciliat sibi in hominum animis, & singulatem quandam admirationem, & venerationem *Gerhard. de mag. Pol.*

Deut. 10. 7, &c. The *Septuagint* they render them, God is no *wonderer*, no admirer at persons: And *Jude* is thought to follow them, where he taxeth some for unduly respecting of others, *By having mens persons in admiration*; And the *Septuagint*, 2 King 5. 1. where it is said, that *Naaman was honourable*, they translate it, *He was wondered at, in his person*. And thus our Lord Jesus is then *honoured* as our Supream Lord, when we look upon him as *wonderfull*, and admire him. The glorious Angels who *adore* him, also *admire* him; and particularly in regard of mans redemption by the mysterious concurrence of the Divine and Humane Nature in one Person, a mysterious depth, which they are not able to fathom, though they do παρακύπτειν stoop to pry into it, with never so much curiosity, and are never such industrious Students in this Divinity. A work which any creature was so farre from contriving, that it had been blasphemy without divine Revelation once to have imagin'd it. Oh admired mystery, for God to begin to be what he was not, and yet to remain what he was; for the Natures to be united, and yet unmixed; to be unmixed, and yet inseparably united; for a reconciliation to be found out between God and man, by the Marriage of the Natures of both; for the Maker of the world, to be made of a woman; for the Everlasting Father, to become a Childe; for him that measur'd *the Heavens with a span*, to become a Childe of a *span long*; for him whom the Heavens cannot contain, to lodge in the womb; yea for the *King of glory* to become a worm, that worms might be advanced even to Angelical Dignity. How admirable is our Lord in his Life, Death, Resurrection, Preservation of his Church, Conquest over his Enemies! Who ever heard of a God to be poor! Majesty to lie buried in the chips; A Physician to cure, with giving his own Bloud for the Potion; Of Rebels, to be pardon'd by their killing the Ambassadour (the Kings only Sonne;) Of one that was *dead*, not only to arise by his own power, but being *free among the dead*, *to be the Person that should free the living*; Of Powers and Principalities, to be vanquished in

τεθαυμασμένος προσώπου

1 Tim. 3. 16.
Ephes. 3. 10, 11
1 Pet. 1. 12.

Niexemb. de Ador.

ἐν νεκροῖς, ἐλεύθερος καὶ νεκρῶν ἐλευθερωτής, Cyril. Hier. Catech. 14.

in frail fleſh; Of Life, to be cauſed by death; Of Subjects, to be increaſed by being cut off, and a Kingdom to be enlarged by loſing; Of one who was once a deſpicable, poor worm, in whom all ſufferings and diſgraces centred, to become the Judge of the whole world, (attended with millions of ſuch ſervants, every one whereof ſhall ſhine more glorious than the Sunne in his beauty, to whoſe luſtre, the glory of all the Kings of the Earth, is no more than a black coal to the Sun beams) and before the Tribunal of this Judg the greateſt Emperours of the Earth to be the arraigned and trembling maleſactours, accounting the loads of Rocks and Mountains, light and eaſie, in compariſon of his diſpleaſure. In one word, Infinitely admirable is this glorious Perſon, in his *Conditions* of Humiliation and Exaltation; Admirable in his *endowments* of Power, Wiſdom, Love, Holineſs, *&c.* Admirable in his *diſpenſations* towards all his Subjects, high, low, good, bad, in Heaven, in Earth, Hell. And ſurely, if ſuch a Lord as this, be not ſerved with *admiration*, he is not ſerved like himſelf, like Gods Son, or our Lord.

Thirdly, This Subjection to the Sonne of God our ſupream Lord, betokens *Humiliation, and the abaſing of our ſelves before him.* You read when the people of *Iſrael* ſtood by the Gyants, they looked upon themſelves as *Graſhoppers.* Oh when we think of this highly advanced Sonne of God, who is higher than Heavens and Angels, how ſhould all knees *bow before him*, and the greateſt be abaſed! *David* ſaith, when he beheld the Moon and the Stars, *What is man that thou remembreſt him, or the ſonne of man that thou viſiteſt him?* And what ſelf-debaſing thoughts ſhould then poſſeſs us, when we conſider the great God that made theſe things, before whom theſe, and all the world are *leſs than nothing?* Great *Abraham* cals himſelf *Duſt and aſhes*, when he came before him: Yea the Angels *worſhip* him. *Michael* (*who is like to the Lord*) is the name of humility, beſtow'd upon the Archangel. The higheſt on earth muſt remember there is an higher in Heaven, and take heed how they reſent, if not how they receive Titles of honour.

3. *Self humiliation.*

Pſal. 8.

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The greateſt care of moſt great ones is, how to *get* honour; truly our greateſt care ſhould be how to *uſe* honour, how not to be proud of it when we have it, *It is a hard thing to be low with contentedneſs, and to be high with humility.* It's a rare and noble temper, when that excellency which all others obſerve, is only hid to him who hath it; and as *Moſes*, who (ſpeaking with God) pull'd off his *ſhoes*, and *hid* his *face*, to diſcover by acknowledgement our infirmities, and conceal the comelineſs of any thing wherein we ſeem to excel. Humility is the ſutableſt Robe for a King, who thinks (as he ought) of this *King of Kings*. Humility is the ornament of Angels, and the deformity of Devils. The command of being *cloathed with humility* belongs to Princes as much as (if not more than) to beggars. In conditions of highneſs, there's greateſt heed to be taken of high-mindedneſs. Poverty and worldly lowneſs are the food of Humility. Riches and Honours are the fewel of pride. *David*, *Aſa* and *Hezekiah* (though good, yet) ſhew'd themſelves *men* in being unduly lifted up by worldly glory, and they all ſmarted for it ſufficiently. I have heard of a Bird that is ſo little, and ſo light and feathery, that it alwayes flies with a ſtone in its mouth, leſt otherwiſe the windes ſhould carry it away. In high conditions we ſhall eaſily loſe our ſelves, unleſs we carefully preſerve Humility in the heart.

1 Pet. 5. 5.

4. *Truſt and dependance.*

Fourthly, This ſubjection to the Sonne of God, as our Supream Lord, imports, *Confidence in him, dependance upon him, and truſting to him for all good.* This is a duty principally incumbent on Potentates, *Some truſt in Chariots, and ſome in horſes, but they muſt remember the Name of this great Lord.* It's hard to have the world *much*, and to truſt it *little*. God ſets the greateſt in *ſlippery places*, that they may truſt to Chriſt for ſuſtentation. 'Tis here ſaid to Kings and Rulers, *Bleſſed are all thoſe that truſt in him.* It may be the ſin oft of *us* in ſubjection, to truſt in *you*, but it cannot be *your* ſin to truſt in *him*. There are two things that men are moſt ready ſinfully to truſt in, the one is their *Phariſaicall righteouſneſs*, and the other is their *worldly greatneſs*;

neſs: Now he that would take the Son for his ſupream Lord, muſt truſt to neither of theſe reeds; not to his *righteouſneſs*, he muſt throw that away, though it ſeem his gold. If a man be in the water ready to be drowned, and hath in one hand a handfull of pibbles, and in the other an handfull of gold, there being a cable thrown out to ſave him, he muſt caſt away his gold out of the one hand, as well as his pibbles out of the other. *Luther* makes the application, when he adviſeth to take more heed of our ſeeming good works, leſt they hinder us from Chriſt, then of our ſinnes. If God hath appointed that we ſhould go out of our ſelves for a *vital* ſubſiſtence to things below, to Bread for food, to Cloathes for warmth, *&c.* much more will he have us to go out of our ſelves for a *bleſſed* ſubſiſtence, not to his *worldly greatneſs*: when the world is but *promiſing*, Chriſt is ſeldom truſted. It's obſerved by ſome, that the Book of *Eccleſiaſtes* is prefixed before that of *Canticles*, becauſe *Eccleſiaſtes*, takes us off from the Creature, by ſhewing its emptineſs, and *Canticles* woos unto Chriſt, by ſhewing his worth and fulneſs. We can hardly be brought to look upon Chriſt as one that is fully and ſolely to be truſted to, till God gives to ſee the weakneſs and vanity of all creature-dependencies; ſo long as a man ſtands upon his legs in the water, he ventures not himſelf upon the ſtream to bear him up: Till we ſee our ſelves *fatherleſs*, we ſhall hardly go to *Chriſt* to find mercy. The *Vine*, the *Ivy*, the *Hop*, the *Wood-bind*, are taught by nature to cling and wind about ſtronger Trees; and hence 'tis, that God takes even great ones often off from their own legs, and ſhews them the brittleneſs and vanity of their creature-crutches, before (ordinarily) he doth any great good either to them or by them and ſeaſons them commonly (like timber) by wants and ſufferings, before he either builds them up, or builds up others by them. 1. 2.

Fifthly, This *ſubjection* to the Son of God as our ſupream Lord, imports the *fearing and reverencing of him*. I meane an ingenuous *fear*, the *fear* of a loyal *ſubject* toward a gracious Prince; not that of ſlaves, under and for wrath, this 3. *Fear.*

is *bondage*, that is *duty*, to fear him as voluntary *ſubjects*, not as unvoluntary *ſlaves*: to fear him, not becauſe he ſets himſelf againſt *ſinners*, but becauſe ſin ſets it ſelf againſt *him*. Firſt fear *him*, and then fear his *wrath*. Fear him more out of ſenſe of *duty enjoyned*, then of *danger threatned*. Let your fear *therefore* be regardfull of Gods *wrath*, becauſe it proceeds from a faith which repoſeth it ſelf on his *mercy*. Its no cowardize for the moſt warlike Emperour, to fear offending this *greateſt Lord*: true valour ſtands in ſtooping to him, and fearing of ſin: 'tis not magnanimity but madneſs to fight againſt the *Lord of Hoſts*: it is not courage but fool-hardineſs to go boldly to *hell*, and only proceeds from the ignorance of *danger*; like that of the ſilly *Americans*, who preſs upon the mouth of the Muſquet, becauſe they are unacquainted with its force: Men of greateſt courage, have been moſt fearfull *of*, and ſorrowfull *for* ſin. *Joſiah* was *ſtout hearted*, and yet *tender-hearted*. *David* who had *kild the Lyon and the Bear*, *yet Waters his bed with tears*; and he who had overthrown *Armies*, and ſet his feet upon the neck of *Goliah*, is himſelf laid flat by one poor *Prophet*. There is mercy enough in this *great Lord*, to allure the moſt *trembling ſubject*, and majeſty enough in this *gracious Prince*, to diſmay the *ſtouteſt rebel*. Particularly fear him in *that* wherein you are commonly moſt fearleſs, I mean your worldly rejoycing.

Jud. 12. In your greateſt abundance you muſt not *feaſt your ſelves without fear*. You muſt know, that though you be Lords of rich well-furniſhed tables, *Chriſt* is more the Lord of your *enjoyments* then your ſelves: 'Tis the ſupream Lord who will call you to an account, how you have uſed his creatures, and whether you have not *kicked* againſt him when you have been *full*: and thus *Muſculus* interprets the foregoing verſe, *Rejoyce before him with trembling*, that is, when you are in the midſt of your worldly *enjoyments*, and when you rejoyce in having *men* (as the Diſciples did once in having *devils*) *ſubject unto you*. Even then take heed leſt you forget your *ſupream Lord*, who hath not loſt his propriety in any thing you have, by his giving it to you.

Admonentur, ne, dum aliis imperantes exultant, à timoris Dei obliviſcantur. *Muſc.* in *Loc.*

Sixthly,

Sixthly, This *ſubjection* to *him* as our *ſupream Lord*, appeares in the way of *acknowledging him*, celeberation and praiſing of his Name, for all the good that he hath done for his ſubjects. This tribute of *praiſes* is given him at large, *Rev.* 5. 12. *Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.* If you have a *power* to do or receive any good, this *ſupream Lord* muſt be magnified for it. *I can do all things through Chriſt that ſtrengthens me.* If God hath pardoned ſins, the *Blood of the Lamb* muſt be magnified for it; If deliverance from *wrath* be beſtowed, *Jeſus* muſt have the praiſe; If worldly maintenance, our very life, motion, and being, muſt be *acknowledged* to be from *him*. *By him all things conſiſt, and he upholds all things by the word of his power*, Heb. 1. 3. Col. 1. 15. And *of him, and from him, and for him, are all things.* If victories be given, it is by this *Lord of Hoſt*, he it is that orders the great tranſactions of the world, and *changes the times and ſeaſons*, and puls down one, and ſets up another. If at any time any good work be done *for* us, *in* us, *by* us, *Chriſt* muſt have the *praiſe* thereof. I read of *Conſtantine*, that when he had built many Hoſpitals for the poor, he wrote *Jeſus* up on every entrancce into them; He would not take any glory to himſelf, but gave all to *Chriſt*. *Now unto the King, eternall, immortall, inviſible, the onely wiſe God, be honour and glory, for ever and ever.* 'Tis reported that a certain King being in a Ship upon the Sea, and his Crown falling from him into the water, a ſubject of his in the Ship, would needs offer to dive into the Sea to fetch back the Crown again, he adventures to dive, and brings up the Crown with him, but being not able to bring it back in his hands, he puts it on his head, and the King (they ſay,) rewarded him for bringing back the Crown with him, but puniſh't him with the loſs of his head, for putting the Crown on it. God will not endure to have that honour given to the creature, that is only due to *Chriſt*; Fetch up his honour if you ſee it fall, but you muſt take hee d leſt you ſet it upon your own

6. *Praiſe.*

1 Phil. 4. 13.

1 Tim. 1. 17.

Act. 12 23. σκωληκόβρωτος heads. When *Herod* unduly accepted of applaus, the Angel of the Lord ſmote him, and made him *worms meat* preſently; Juſt is God to hinder the creature from incroaching on his own prerogative: Their's none fit to waite upon the *King of Glory*, but ſuch as give all *glory* to this *King*. *By the grace of God I am, what I am*, (ſaith holy and humble *Paul*) in reſpect of good, yea, 'tis by his grace (as *Auſtin* excellently) That thou *art not, what thou art not*, in reſpect of *ſin*, and *haſt not, what thou haſt not*, in reſpect of *puniſhment*. It's a naturall evil to make our ſelves the centers of our own excellencies: and God ſingles out thoſe to be the moſt notable monuments of his juſtice, and their own folly, who ſhare with him in *divine* prerogatives. Nothing is more ordinary then for high ſervices to uſher in that *pride*, which often hurts the performers; There's no poyſon that hurts ſo delightfully and dangerouſly, as reflection on our ſeeming deſervings.

7. Obedien e. *Seventhly*, This *ſubjection* to the *ſupream Lord* appeares in the way of *obedience* to *him* in all tranſactions, in taking heed that nothing be done againſt the commands of this great *Lord*. The King (as you read, 2 *King.* 11. 12.) had the Crown put upon *his head*, and the *teſtimony into his hand*. And God commands, *Deut.* 17. 18. That he ſhould *write him a copy of the Law*. As God hath put his livery upon the *backs*, ſo muſt his work be put into the *hands* of Rulers; Though Kings are often titular Kings over people, yet they muſt not be titular ſervants unto *Chriſt*; It is not enough for them to *call him Lord*, they muſt alſo *do his will*. His commands muſt be obeyed 1. *Abſolutely*. Thus, *Him onely ſhalt thou ſerve*, Mat. 6. 24. Men muſt be obeyed, as they obey *Chriſt*. When *Chriſt* commands, conſider *who* commands, not *what* is or *why* 'tis commanded: When men command, enquire *what* is commanded, not *who* commands; (that for which God will call thee to an account, in reference to obeying of man, is not *what man* haſt thou obeyed, but *wherein* haſt thou obeyed him? and (as *Auguſtine* excellently) *What matters it under whoſe command or government*

Quid refert ſub cujus im-

dying

dying man lives, ſo long as he who governs, commands not unlawfull things ?) The commands of earthly Rulers, are rules *ruled* by another an higher rule. The commands of *Chriſt*, are rules purely ruling: he alone cannot err, his will is the rule of all righteouſneſs. 2. This ſupreme Lord muſt be obeyed *univerſally* in all his commands, none muſt pick and chuſe his precepts, nor *prefer one before another*. *Jehu* ſeemed a very obedient ſervant, till he came to a *command* that made againſt his *intereſt*: he *walked*, yea he *ran*, all the while his path was *ſmooth*, but when it began to be (as he conceived) *ſtony* and *rugged*, he ſoon *halted*: but we muſt obey the *Son* in the moſt difficult commands, and walk in a *rugged way*, as well as in a *ſmooth graſs-plat*, obeying Chriſt in things that croſs *carnal intereſt*, yea *carnal reaſon*. 3. *Chriſt* muſt be obeyed *willingly* and *ingenuouſly*, with a love to *commands* and *commander*, not only becauſe of his power to *puniſh*. Obedience to this power muſt be for *conſcience ſake*. If the eye be not to the *command*, the ſervant acts not with *obedience*, though the *thing* be done which is commanded. Its very poſſible, that a work for the *matter* agreeable to the *command*, may yet be an act of diſobedience in reſpect of the intent of the performer: This Lord muſt be ſerved *from the heart*, and he muſt be *ſerved in the ſpirit*. This Lord as he was his fathers ſervant, *delighted to do his Will*, 'twas his *meat and drink*. This willingneſs makes the ſervice *eaſie* to the *ſervant*, and *acceptable* to the *maſter*. *Laſtly*, Chriſt muſt be ſerved *perpetually*, there muſt be no end of *working*, till of *living*: the *dead* are they who *reſt from their labours*. Life and labour muſt be of equall continuance: none can *begin* too ſoon or *continue* too long in Chriſts ſervice: Faithfullneſs *to the death*, hath the only promiſe of the *Crown of life*. If the ſervice of Chriſt be *bad*, why do any enter into it? if *good* (as 'tis infinitely the beſt) why do they not continue in it?

ſerio vivat homo moriturus, ſi illi qui imperant, ad iniqua & impia non cogeant. *Aug.* de civitate Dei. *lib.* 5. *cap.* 17. *ad init.*

Rom. 1. 9. Col. 3. 23. Iſal. 40. Joh. 4. Si non poſſunt a domino liberi fieri, ſuam ſervitutem ipſi quodam modo liberam faciunt *Aug.* de civ. Dei. *l.* 19. *c.* 15.

Eighthly and laſtly, Subjection to this ſupream Lord, is ſeen *in zeal for the promotion of his honour*, and that both in the *furthering* and ſetting up of whatever tends to his advancement, 8. *Zeal.*

vancement, and in *removing* and oppoſing whatever diſhonours him. Rulers muſt reſpect all *Chriſts* good ſubjects, as their *fellow-ſervants*, and particularly his *Ambaſſadours* muſt be regarded, not diſcountenanced, much leſs deſtroyed with *force* or *famine*: their *double* labour muſt not be rewarded with ſcarce a *ſingle* maintenance: They muſt not be left to the courteſie of thoſe, who though they account *enough* for themſelves but *a little*, yet they think *a little* for the Miniſter *too much*. Its not enough for faithfull Miniſters to be kept from being *batterd* and ſtormd by cruel perſecutors, unleſs alſo from being *ſtarved* by common Proteſtants. In ſhort, the *great King* cannot have your ſubjection, if his *meſſengers* have your ſcorn: If it comes to that once, there will be *no remedy* for you, his wrath will burn, their diſgraces he accounts his own, he will not put them up. His *Ordinances* and *worſhip* muſt be eſtabliſht, the ſanctifying of his *day* enjoyned. *Aſa commanded Juda to ſeek the Lord. Joſiah made the people to ſerve the Lord. Nehemiah commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened, till after the Sabbath.* Zeal for the honour of this ſupream Lord, muſt alſo be ſhewn in *oppoſing* his enemies. Do thoſe *kiſs the Son*, who make much of thoſe that would dethrone, yea *kill* the Son? You heard in the morning excellently, *If we be cold in regarding the glory of God, his anger will be hot againſt us.* That paſſage was my *Text* in other words, *Kiſs the Son leſt he be angry.* You then likewiſe heard, *God will not dwell in a polluted houſe*; nor will he drink of a troubled fountain where ſeducers and ſectaries dabble with their errours and ungodly opinions, and where they mud and ſpoil thoſe ſweet ſtreams of the word and all divine inſtitutions. Ample teſtimony is given to *David, Aſa, Jehoſhaphat, Hezekiah, Joſiah*, of their zeal for religion: nor ever is the contrary mentioned in any of the other Kings, but as their great ſin and infamy. Nor will the names of *Conſtantine, Theodoſius, Juſtinian*, ceaſe to be precious for their care of the Church. If zeal for God in ſuppreſſing of offenders againſt the firſt Table, were the Magiſtrates *chief* duty and commendation

2 Chro. 14. 3.
2 Chro. 34. 33.
Nehem. 13. 19

Mr *Caryl* preaching.

Neſcit de turbato fonte amicus bibere. *Bern.*

2 Chro. 31. 1.
2 Chro. 17. 6.
2 King. 23. 6, 7, 8.
2 King. 18. 4.
2 Chro. 14. 4.

commendation in the *old Teſtament*, muſt not lukewarmneſs in ſuffering them, be his great *ſin* and diſhonour in the *new*. Clear precept there is *Deut.* 13. for puniſhing them: and (as *Piſcator* proves) we have no warrant from God to aboliſh the *Judicial*, as it commands the puniſhing of ſins againſt the *Moral* Law. Are not the *puniſhments* as immutable as the *offence*? Is the offence a ſtanding offence, and ſhall the puniſhment be a *temporary* and vaniſhing puniſhment? Is the inclination of people to ſuch wickedneſs leſs than heretofore? Is not the ground of the command, *viz. that Iſrael may hear and fear, and do no more ſuch wickedneſs*, a ſtanding and *perpetuall* ground? Is the ſuffering the greateſt evils to be done, an execution of *Wrath* upon *evil doers*? or is the *execution of wrath upon evil doers*, conſiſtent with the ſuffering the worſt of them? Are we not to pray, that we may live *a peaceable life* under Magiſtrates, as well in all *godlineſs* as *honeſty*? Are either Rulers or people, leſs beholding to the *Lord Jeſus* in the *new* Teſtament, than they were in the *old*? Have we leſs *light* and *love from* Chriſt, or ought we to have leſs love *to* Chriſt than they had of old? or are peoples ſouls leſs precious now than they were then? Was it ſuch a puniſhable wickedneſs heretofore to *ſet up a graven Image*, and is it now become an offence more *veniall* and tolerable, to *pull down* (as much as lies in the power of an hereticall ſeducer) the *expreſs Image of the Father*, by an open denying the *Deity* of the *Son of God*? Becauſe no *conſcience* can be touched, muſt all *practices* be ſuffered? *Muſculus* excellently obſerves upon the *verſe* going before my *Text*, that the *civil Magiſtrate* cannot be ſaid to *ſerve God*, if he doth not exerciſe religious ſeverity upon the oppoſers of Gods Commands. Its not enough for him only as he is *a man*, to ſerve him, by *truſting* in him, *praying* to him, *&c.* but he muſt *ſerve* him alſo as *a Magiſtrate*: (Who dares ſay, that the chief Magiſtrate of a Nation is only to *honour* God, and *kiſs the Son*, as doth a Merchant or a Draper?) and how doth he ſerve him as *a Magiſtrate*, if he do nothing againſt the open enemies of this great *King* and

1 King. 15. 12, 13. 2 Chro. 34. 33.

Rom. 13. 4.

1 Tim. 2. 2.

Quomodo ſerviunt Domino, niſi ea quæ ſunt contra Domini juſſum, religioſa ſeveritate plectunt. *Muſc. in Pſal. 2. v. ſenult.*

Quis mente ſobrius regibus dicat, nolite curare in regno veſtro, a quo defendatur vel oppugnetur Eccleſia Dominiveſtri? *Aug. Ep. 48.*

and ſupream Lord, but careleſly ſuffer them to diſhonour him, not regarding whether Religion ſtand or fall, be oppoſed or maintained in his Kingdom? And to thoſe who object, that we have no *example* in the *Apoſtles* writings, that any thing was deſired of *Kings* and *Rulers*, for the helping of the Church againſt theſe her enemies? the anſwer is obvious: The Apoſtles lived under Infidels and Perſecutors, who were ſo far from *defending* Chriſtianity, that they *martyrd* the Chriſtians: And thus *Auguſtin* anſwers in his Eight and fourtieth *Epiſtle* written to one *Vincentius*, where he hath theſe words: *'Tis true, ſaith he, we finde no ſuch example, but then was not fullfild the Propheey in the ſecond Pſalm;*. Be wiſe now therefore O ye Kings, *&c.* Serve the Lord with fear: *but then was fulfilled that which before in the ſecond Pſalm was mentioned:* Why did the Gentiles rage, *&c.* The Kings of the earth ſet themſelves, *&c.* againſt the Lord and againſt his anointed, *&c.* *In the Times of the Apoſtles and Martyrs, was fulfilled what was figured in the command of* Nebuchadnezzar, *that all the righteous ſhould worſhip his Image, and that they who refuſed this command ſhould be thrown into the fire. But now in our times, is fulfilled that which a little after was figured in the ſame King, who being himſelf brought to honour the true God, made a Decree, that whoſoever blaſphemed the God of* Shadrach, Meſach *and* Abednego, *ſhould be puniſhed ſeverely: The firſt time of that King, ſignified the primitive times, wherein the Chriſtians living under Kings that were Infidels, ſuffered inſtead of the wicked: and the latter time of that King, ſignified theſe after-ages, wherein Kings being converted, the wicked ſuffer inſtead of the Chriſtians.*

Non invenitur exemplum in Apoſtolicis literis, aliquid petitum a regibus terræ pro Eccleſiâ & contra inimicos Eccleſiæ. Sed nondum implebatur illa Prophetia, & nunc Reges intelligite, ſervite Domino in timore. Adhuc enim illud implebatur quod in eodem Pſalmo paulo ſuperius dicitur: Quare tremuerunt gentes *&c.* adſtiterunt Reges terræ, *&c.* Temporibus Apoſtolorum & Martyrum illud implebatur, quod figuratum eſt quando Nebuchadnezar, pios & juſtos cogebat adorare ſimulacra, & recuſantes in flammas mittebat, nunc autem & illud impletur quod paulo poſt in eodem Rege figuratum eſt, cum converſus ad honorandum Deum verum, decrevit in regno ſuo, ut quicunq; blaſphemaret Deum Sidrac, Miſac & Abednego, pœnis debitis ſubjaceret. *Aug. Ep. 48. pag. mihi* 170.

This for the opening of the *ſecond* Particular in the Doctrine, *viz.* the *duty* of kiſſing the Son. The *third* follows, *viz.*

viz. The *Argument* by which Rulers are put upon this duty of *kissing the Son, left he be angry.* There are two things in this branch considerable by way of explication, *Third branch of the Doctrine.*

First, The *certainty* of the Sons anger if Rulers will not *Kiss* him.

Secondly, The *Severity* and *dreadfulness* of this anger here threatned, to put them upon *kissing* the Son.

The *first* of these, the *certainty* of the Sons anger, is clearly intended in the word, *lest*, *lest he be angry.* For though the word be sometime used in Scripture as a note of doubt and hesitation, yet it here imports *certainty*: as Gen. 3. 3. *Ye shall not eat, &c. lest ye die.* For there was no doubt but *Adam* by eating of the forbidden fruit, should become *subject* unto *death*, as neither in this place, can it be doubted, but that they shall be destroyed by the *anger* of the Son, who will refuse to *Kiss* him. And the *certainty* thereof is manifest upon these grounds. פן פּן

First, The *certainty* of their ruine by the Sons anger is clear, by considering the *truth* of his *threatning* against them. *Truth is that which makes every threatning smart, and every promise sweet.* Take away *truth* from a *threatning*, and the greater the woe is which is *threatned*: the more ridiculous is the *threatning*, it being but as a charge of Powder in a Gun without a Bullet. If the Word be *true*, the woes of refusers of *subjection* to *Christ*, must needs be *certain. Deut.* 18 19. *Whosoever will not hearken unto my words which he shall speak in my Name, I will require it of him.* And this is repeated again, *Act* 3.23. *Every soul that will not hear that Prophet, shall be destroyed from among the people.* And that Scripture, *Luk* 19.27. is as full of *certainty* as of *severity. Those mine enemies, that would not I should rule over them, bring them hither and slay them before my face* Let them be of what kind, rank, degree soever, yet if *enemies*, they must be slaine. And 2 *Thes.* 1. 8. *Vengeance in flaming fire* is denounced against those that *obey not the Gospel of Christ*, and what is that but to *Kiss the Son*, which is the great command of the Gospel, and the Law of Faith. All these

threatnings without *truth*, are but scare-crows. He that denounced *them* is *true*, yea *truth* it self; and as truely, as it's impossible *for him to lie*, shall they be executed on all those that will not *Kiss* him; God will not deny himself to gratify sinne.

2. *Secondly*, The *certainty* of this destroying anger, appears by the *great disproportion* that is between this *Son of God*, and all the Sons of *men*. Oh infinite, amazing disproportion! *Can your hands be strong, or can your hearts endure in the day wherein he will deale with you?* Ezek. 22 14. There is a greater disproportion between the Son of God, and all his enemies, then there is between an Army of *Angels* and the least *Ant* that creeps upon a mole-hill; All the world before *him* is *less then nothing*; There is no way to fly from him, but by flying to him; All your abilities, and armies, and whatever is an *arme of flesh*, will vanish and wither in the *day* of his *wrath*. 'Twill be the vain desire of his stoutest enemies, that the *Rocks and Mountains would fall upon them*, to shelter them from his fury.

3. *Thirdly*, The *certainty* of the Sons anger appeares, in that full *authority* which the Father hath given *him*, to require this *Kiss of homage*. He hath *sealed* him a commission for this purpose, *Joh.* 6. 27. Christ his *authority* hath the stamp of Divine sanction. *The Father hath committed all judgment unto the Son, that all men should honour the Son, as they honour the Father*, Joh. 5. 22. And he hath *authority* given him, to *execute Judgment*, Joh. 5. 27. And *the Father hath committed all things into his hand*, Joh. 3. 35. *Ordained him to be Judge of quick and dead*, Act. 10. 42. *Made him Lord and Christ*, Act. 2. 36. Now, shall God authorize and commissionate his Son to be the great *Lord* and *Judge* of the world, and do you think that God will indure the abuse of his own glorious *Institution*, his eternal and merciful *plot* of *infinite wisdom?* And as the Father will exempt none from *subjection* to the Son, because he hath *appointed* and *ordained* him to be *Lord of all*, so neither will the Son suffer any to deny *subjection* to *himself*, because thereby his Father is dishonoured,

honoured, who gave him *authority* to receive it. And hence Christ aggravates the sin of the Jews, in *refusing* him, by their dishonouring the Father: *I am come* (saith he) *in my Fathers Name, and ye receive me not.* And *Phil.* 2. 11. *Every tongue must confess that Christ is Lord, to the glory of God the Father.*

Fourthly, The *certainty* of this wrath against all that refuse *subjection* to the Son, is evident, because by that refusall, *he* that is the *onely deliverer from wrath* is contemned: A great *Saviour*, yea, *great salvation is neglected.* The meanes of recovery *despised*, must needs make misery as *inevitable*, as 'tis *inexcuseable.* He who hath been in rebellion *may die*, but he who scornes a pardon *must die.* If a *Saviour* help not, who shall *save?* If the *Father* be angry, the *Son* may interpose: But if the *Son* be angry, there is no *Mediatour* between God and a *Mediatour.* (Let the Papist say what he will) If mercy be our enemy, what then will Justice be? If the Gospel condemns, what doth the Law? He that is sick *may die*, but certainly he that will not submit to the onely meanes of cure *must die.* And a despiser of Christ, concludes himself under a necessity, (yea) of heightned condemnation; For, salvation offered, and yet neglected, needs must prove condemnation increased. How great is that destruction, where a *Saviour* is the *destroyer.* No liquor more scalding then the oyl of mercy. 4.

Fifthly, The *certainty* of wrath appeares from the *righteousnes* of God. *Shall not the Judge of all the earth be righteous?* Either he must be righteous, or no Judge. Neither would he be righteous, nor God, should he love sin, and those who sinning, though they themselves be unable to satisfie, will not accept of another to satisfie for them. Is it imaginable, that God should lose his own *nature* to gratifie *impiety?* If it be a *righteous thing with God to render tribulation* to them, would it not be unrighteous to bestow love upon them? Is God righteous in forgiving the sins of believers in Christ? and can he be likewise righteous in accepting the refusers of Christ? 5. 2 Thes. 1. 6. 1 Joh. 1. 9.

2. ἐπιθυμία τοῦ τιμωρήσασθαι, Cupiditas ulciscendi. ὀργὴ ἀπὸ τοῦ ὀρέγειν.

Secondly, In this last branch we are to consider the *severity* of his anger, as well as its *certainty*. I might tell you how anger is here attributed to the *Son*: not as it is described a desire of revenge, as betokening passion or perturbation of the mind, but as it doth comprehend two things.

First, *A will and a resolution to punish*, and so you have it Rom. 1.18. *The wrath of God is revealed against all ungodliness*: i.e. the will of God to punish wicked men is now revealed and made known in their punishment.

2. Secondly, It doth comprehend *the effects* of that *wrath*, those plagues and judgments that the *Son of God* will lay upon those that refuse to *kiss him*: and thus Gods wrath is frequently taken in Scripture: where you read, that *the wrath of God comes upon the children of disobedience*, Ephes. 5. 6. that is, the *expressions* of his *wrath*. So *Matth* 3.7. *Who hath warned you to flee from the wrath to come*. Luk. 21.23. *Great Wrath shall be upon this people*. And here by the wrath of *Christ*, I understand the great discovery thereof in it's *effects* against wicked men.

Rom. 13.5. Rom. 2.5.

Now the *severity* and dreadfulness of this *anger*, consider in these Particulars:

1. בְּמְעַט

First, In the common Scripture resemblances, 1. Its compared to a *fire*: so in my *Text*, *If his Wrath be kindled*: a *fire* so hot, that if it be kindled but *a little, or as it were a little, blessed are all they*, &c. His *indignation* is said (*Heb.* 10.27.) to be *fiery*: yea so much will he be in it, that he *himself* is said to be a *fire*, yea a *consuming fire*, Heb. 12.29. Nothing more dreadfull then *fire*, and no fire so dreadfull as the *fire* of the *Sons wrath*. For, 1. This *fire* burns *spiritually*, it destroyes the soul: other *fire* can but *burn* the *body*, and therefore (in comparison) is not to be feared. It scorcheth the conscience: Other fire burns the *dross*, this the *gold*. 2. It therefore burns much more *painfully* than materiall fire, 'tis of *Gods* own kindling, yea he *himself* is said to *be* this fire: no marvell that the *breath of the Lord* should be called *a stream of brimstone*, Isa. 30.33. Its a *fire* not blown as ours, by mans *breath*, or any created *blast*, but by *God* himself, whose *breath*

Deut. 4.24. Ezek. 22.21. Isa 30.30. Mat. 10.28.

breath is *fire*, and *sewel*, and *bellows*. It most exquisitely tormenteth, ordinary *fire* is but *painted* in comparison thereof, 'tis *pure* perfect *wrath*: how unconceivably tormenting must needs be the pains inflicted by *angry omnipotency*! 3. It burns *everlastingly*, nor tears nor time can put it out. It eats not up what it *burns*, its ever destroying, never destroyes, he that *burns* in it, shall never be burnt *up* in it: none can quench it, but he whom the sinner refuseth to quench it: That which makes other fire so *dreadfull*, namely to make an *end* of things, would make this fire *mercifull*. If he who cries *fire fire* at midnight, at once both wakens and affrights us, with what amazement should they affect us, who know and denounce the *terrors of the Lord*!

2. Another Scripture-resemblance of this *Wrath* is, the *rage of a Bear reb'd of her whelps*, Hos. 13.8. whose naturall love to her whelps, whets her fury and strength against any whom she thinks stole them from her.

2. Consider the *dreadfulness* of this *anger*, in respect of the *person* who is thus angry, and so this anger must needs be unspeakable; he being not only 1. *Infinitely Wise*, and so knowes *what* will vex his enemies, as also *how* to draw forth every degree of *force* in any instrument, and how to *apply* it most fitly for torment: but likewise 2. *All-powerfull*, and so can *set home* every degree of force and vigour in the creature, *either* according to the strength of his *own* all-powerfull arm, and can *create unconceivably greater torments than we can oppose or express: the force of Rocks, Mountains, Leviathans, is but Weakness to his strength; they and all the World with all its force, are less than nothing.* But also

1 Cor. 10 22. Ezek. 22. 14. Phil. 3. 21. Isa. 33. 14. Nah. 1. 6.

3. The *soveraign* Lord of Heaven and earth, who if he please can *marshal* all the forces of the creation into one body, and can Commissionate and impower for services of *bloudiest revenge*, not only his *chief Officers*, the Angels, but even his *common souldiers* the poorest creature and lowest worme. He it is that hath all sorts of *Woes* and *torments* at his own command, and can *appoint* more of them by millions than we ever heard of. 'Tis his *anger* that can make

offenders their own greateſt *afflicters* and terrors to themſelves, and *tranſgreſſors* to be their own *tormentors*, and induſtriouſly to fetch in *matter* of exceſſive horror to themſelves out of their own boſoms, to *gaze* willingly in that *falſe glaſs* which Satan ſets before them, and to be led by that *lying cruelty* which miſrepreſents to their affrighted imaginations, every *gnat* as a *Camel*, every *mote* as a *molehill*, every *molehill* as a *mountain*, every *luſtfull thought* as a *ſodomitical vilany*, every *idle word* as a *deſperate blaſphemy*, every *angry look* as a *bloudy murder*, every tranſgreſſion againſt *lights of conſcience* as a ſin againſt the *holy Ghoſt*. In this amazedneſs of *ſpirit*, God can cauſe a man to turn his own *artillery*, his wit and learning upon himſelf, to *argue* with (almoſt unanſwerable) ſubtilty, againſt the pardonableneſs of his *ſins*, to wound his wounds, with a *conceit* that they are incurable, to *vex* his very vexations with a refuſing to be comforted. In a word, to turn to his own torment not only his *croſſes* and tentations, but even the very *comforts* of his life, wife, children, gold, goods, preferments, as that *wofull Spira* did. And if God ſpeak the *word*, the *rebellious hand* ſhall ſtrike the *head*, the *nails* ſhall tear the *ſkin*, the *teeth* ſhall gnaw the *fleſh*, and thoſe who are made to take one anothers parts, ſhall become *mutinous* like the *Midianites*, *who ſheathed their ſwords in one anothers bowels*; and all this to prove, that a man *forſaken* of God, hath leaſt *mercy* for himſelf: and that *he* with whom God is *angry*, ſhall be to himſelf *cruel*. And as God can thus *torment* the conſcience of the *ſtonteſt*, ſo can he *infatuate* the counſels of his *ſubtileſt enemies*, and (in *Ainſworths* ſenſe) can make *Princes periſh from the way*, to wander and loſe the right way, and not to know whither to go: yea he can cauſe them by their moſt politick conſultations, to *conſult ſhame to their houſes*, can give *Nebuchadnezzar the heart of a beaſt*; can make Princes *to wander in the wilderneſs where there is no way*, Pſal. 107.40. and can take *away the underſtanding of the aged*, Job 12. In ſhort, this *ſoveraign Lord* hath all miſeries at hand that may puniſh the outward man, he hath thouſands of loathſome torturing

Hab. 2. 10.

diſeaſes,

diſeaſes, which with a *word* he can ſend upon your *bodies*; upon your *goods*, *houſes*, *Navies*, *Armies*, *flocks*, he can ſend ſhours of *fire and brimſtone*, and *horrible tempeſts*; upon your *Names* and all *worldly grandeur*, he can pour *ſhameful ſpewing*, and ſo can *ſtain the pride of all your glory*; he can make a proud and puiſſant *Bajazet*, to be carried up and down in a *wooden cage* for a gazing ſtock: He can rouz up the *fury* that lurks and ſleeps in your *enemies* breaſts, and can turn your *friends*, your *followers*, your *ſubjects* againſt you, and *cut you off* before your *own doors*, and ſpurn you about as *dirt* in the *ſtreets*, and all this *ſuddenly* when you are at the *higheſt*, in your *way*, going on *ſecurely*, and crying *peace*, *peace* &c. and *eaſily*, with a *word*: *Then ſhall he ſpeak unto them in his wrath*: ('tis but *ſpeaking* and his enemies are undone:) with a *breath*, the *breath of the Lord is a ſtream of brimſtone*: as if one who hath a *plague-ſore*, ſhould *kill* his enemies with but breathing on him; yea and *irreſiſtibly*, when your friends and forces are at the height of ſtrength, even then (as 'tis ſaid of *Jeruſalem*) *bringing you down wonderfully*. Lam. 1 9.

3. And laſtly, Conſider the *dreadfulneſs* of this *anger*, in regard of the *perſons with whom* he is angry, and that both as they are *weak*, and ſo not able to reſiſt him, and *wicked*, and ſo not fit to be ſpared *by him*: as they are *wicked*, *prepared for deſtruction*, fitted *fewel* for the *fire* of vengeance, not as the *green tree* but the *rotten ſtick*, made combuſtible *matter* by all ſorts of aggravations of *ſinne* committed againſt him, as a *Creator*, who *made them* of nothing; as a *Law-giver* who enjoynd them their *duty*; as a *Judg* who told them of his ſpeedy and dreadfull coming to be *avenged* of them; as a *friend* that woed and *wept* over them, and made them a fruitleſs *tender* of that *ocean of love*, one drop whereof ſhall not be ſpared to eternity to cool their *ſcorched* tongue: how greatly muſt they provoke *Chriſt* a friend, who have choſen rather to be *bruiſed* under Satans feet, then to be *lodged* in *Chriſts* boſome. Rom 9. 22. Hoſ. 13. 9.

2. Conſider them as weak *duſt and aſhes*, and ſo no more able to reſiſt him than the lighteſt *chaff* can a furious *whirlwind*, or the looſeſt *ſtraw* can the moſt ſweeping Iſa. 64. 3. 41. 2.

ing *torrent*; The *wax* and *ſtubble* can more eaſily vanquiſh a violent *flame*, the tender *cawl* of the heart of a *Lamb*, can ſooner overcome the *paw* and *tooth* of a reading and devouring *Bear*, the moſt brittle *earthen veſſel* ſooner break in pieces an *iron pillar*, the caſting up of a *little pible*, ſooner repell the force of the greateſt *rock* in its fall from Heaven, than can the enemies of *Chriſt* withſtand the fury of his power, were they a world of *Gyants*, yea as many worlds of ſuch as there are men in the world.

2. *Application.* This for the opening of the third and laſt particular in the *Doctrine*, *viz.* the *Argument* by which Rulers are put upon the duty of *kiſſing the Son, leſt he be angry*: the *Application* of the whole follows.

Uſe 1. *Firſt*, I note, The *tender and permanent care of Chriſt to his Church.* He requires the greateſt Potentates to *yeeld* their *ſubjection*, for the promoting of *ſubjection* to *him*. Chriſt ſhews his care of the Church, by making ſome to be *his* ſubjects, who have power to relieve *her*. He requires that deſpiſed *goodneſs*, ſhould be joyned with admired *greatneſs*, that ſo it might have the more command and followers. 'Tis his goodneſs ſometimes to make Religion on the *Bench*, diſcountenance wickedneſs at the *Barr*. When the *governed Kiſs the Son*, they ſhall ſave themſelves: but when *Governors Kiſs* him, they may inſtrumentally ſave thouſands. God ſets and keeps up the *pole* of civill Dominion, that the weak *Hop-bine* the *Church* may be ſuſtained. 'Tis promiſed, *Pſal.* 22. 29. That *the fat upon the earth ſhall worſhip*, i. e. That they who abound and flow with wealth, ſhall ſerve Chriſt. And *Iſa.* 60. 3 That *Kings ſhall come to the brightneſs of the Churches riſing*. & 10. 11. *That Kings ſhall miniſter to the Church.* And *Verſ.* 16. That *ſhe ſhall ſuck the breaſts of Kings.* And *Iſa.* 49. 23. That *Kings ſhall be nurſing-Fathers, and Queens nurſing-Mothers*, to the Church, Infant-like for weakneſs; For *Rulers* to *profeſs* Chriſtianity, and not to *promote* it, is not to *Kiſs the Son*, unleſs by *betraying* him with a *Kiſs* Chriſts care to the Church, is ſo farre from taking away the *Magiſtrats* care, that

that it ſuppoſeth it. Your Dominion is given *you* to advance that of the chief *Lord*. The greateſt *Kings* are *his* vaſſals: And as they muſt give an account to an higher power *hereafter*, ſo ſhould they ſerve for the promoting thereof for the *preſent*. In *Iſa.*60.10,11. where we read that Kings ſhall be *brought*, we read alſo, that they ſhall *miniſter to the Church*. Nor can they *Kiſs the Son*, by *miniſtring* to the Church, if they *Kiſs* and countenance her enemies. Worthy *Patriots*, you that are our *Rulers* in this Parliament, 'tis often ſaid, we live in Times wherein *we may be as good as we pleaſe*: wherein we enjoy in purity and plenty, the Ordinances of Jeſus Chriſt. Praiſed be God for this, even that God who hath delivered us from the impoſition of prelatical Innovations, Altar-genu flexions and cringings, with croſſings, *and all that popiſh traſh and trumpery*. And truly (I ſpeak no more then what I have often thought and ſaid) The removall of thoſe inſupportable burdens, countervails for the Blood and Treaſure ſhed and ſpent in theſe late diſtractions. (Nor did I, as yet ever hear of any godly men that deſired, were it poſſible, to purchaſe their friends or money again, at ſo dear a rate, as with the return of theſe, to have thoſe ſoul-burdning, Antichriſtian yokes re-impoſed upon us: And if any ſuch there be, I am ſure that deſire is no part of their godlineſs, and I profeſſe my ſelf in that to be none of the number.) But though it be a mercy that we may be as good as we pleaſe, yet I beſeech you, as you love your own ſouls, as you dread the anger of *him*, whoſe *anger if kindled but a little, bleſſed are all they that put their truſt in him*, let not men be ſuffered to be as wicked as they pleaſe, let them not vent and print what errours they pleaſe, to the diſhonour of the *Son* to whom you profeſs *ſubjection*. The firſt *Table* ſhould be the Magiſtrates *firſt* care; and if they are injurious to all *Chriſtians*, who take away but one of the *Commandements* from us, certainly they are as injurious both to *Magiſtrates* and *us*, who take away *one Table* from them, as they do who ſay the *Magiſtrates* have nothing to do in matters of Religion. You muſt keep both *Tables* not onely

as *men*, but alſo as *Rulers*. If you be the *Shields of the*
Pſal.47.9. *earth*, you muſt protect the *glory* of God; If you be
Ezek.34.2. *Shepherds*, you muſt take care that the *Flock* of Chriſt wander not in the waies of hell without care to reduce them, that *grievous Wolves*, ſeducers have no liberty to devoure *it*, and that *it* be not put into poyſonfull Paſture to feed in. 'Tis true, you are not to prepare their *food*, for that belongs to the *Miniſters*: yet *you* muſt hinder thoſe from feeding *them*, who give them *poyſon* inſtead of *food*; as though *you* take not upon *you* the calling of *Phyſicians*, yet *you* muſt ſo farre regard the bodies of *ſubjects*, as to take care that *Phyſicians* preſcribe not *poyſon* to their *Patients* inſtead of wholeſome *Phyſick*. Certainly *you* are not called *Gods* in the Scripture, that *you* ſhould caſt off all care of *godlineſs*, and ſuffer all to be *ungodly*; God never appointed Magiſtrates to be *Ox-herds* (as many people make them) that is, onely to put the people as *Oxen* into good *Paſture*, and to give them ſtore of *feeding* and *paſture*, but not to care who carries them to the *Shambles*, or who knocks them on the *head*; This is a pitifull Magiſtrate who doth thus, only provides peace and outward plenty for people, not regarding whether ſeducers draw them into *ſoul-damning* hereſies or
1 Tim.2.2. no. Surely this *Magiſtrate*, though he may approve of our living a *peaceable and quiet life* under him, yet lives as if he would have the next words [in *all godlineſs and honeſty*] blotted out of the *Bible*. If this latter muſt be the end of the ſubjects *Prayers*, it muſt likewiſe be the end of the Magiſtrats *Government*. If it be the duty of a naturall Parent to bring up his Child in the *fear and nurture of the Lord*, Eph.6.4. Surely it is more the duty of a *Politicall* Parent to do ſo. Muſt the *natural* Parent take heed that his Child be kept from *knives*, *poyſon*, *fire*, &c. and may the *political* Parent ſuffer all his Children to be *deſtroyed* by *damnable hereſies*, and by being brought up in the *nurture* of the *devill*. I will never believe that; 'tis a Doctrine againſt all ſenſe as well as Scripture. Are you to have parentall honour by vertue of the

fifth

fuls Commandements, and are you not to perform parentall duties by vertue thereof? Never did I hear that those Rulers long preserved their *own* Names, who suffered *Gods* to be prophaned. And though possibly they may please the distempered appetites of some, yet certainly they are enemies to the spirituall *health* of *all*, and to their own temporall and eternall *happiness*. The *fear* of God is the best foundation of *obedience* to Magistrates: Ungodly men will not conscienciously be *good* subjects. Men may from a principle of *self-love*, forbear the opposing of Magistracy, as a *danger*, but onely from a principle of *conscience*, can they abhor it as a sin. Humane Laws may make men *hide*, onely Gods Law can make men *hate* disobedience. The power of the *Word* in the consciences of people, binds more strongly to obedience, then the power of the *Sword* over the bodies of people. The way for the *Magistrate* to bring men under his *subjection*, is to his utmost to make them *subjects* to *Christ*. If Rulers provide for the keeping of Gods *Laws*, the *observation* of their own will follow of conrse.

1 Pet. 2. 17. Prov. 24. 21.

Secondly, I note, *Magistracy is consistent with the serving of the Lord, and the kissing of the Son*

Use 2.

My *Text* indeed commands *Kings and Judges* to *serve the one*, and to *Kiss the other*: but neither it, nor any other Scripture saith, lay away your *Crowns*, and *Scepters*, throw away your *Purple*, and give over your *Magistracy*. Without doubt, this *Psalm* was penned for Gospel-times, as *Augustine* tels us in his forty eighth *Epistle*, even for Times wherein the *Son* was to have the *utmost parts of the earth for his possession*, verse 8. And yet onely the *regulating* of Magistracy, being here *enjoyned*, the *establishing* thereof is also here plainly *implied*. The *Authour* of this *Psalm* was no fifth-monarchy-man, he endeavours to *divert* the *stream* of *Magistratical power* into the right channel, but not to dry *it* up. God is not a God of *order* in the *Church*, and the *Author of confusion* in the *Common-wealth*; nor do the Laws of Christ in the *former* bring in lawlesness into the *later*: One of his *Ordinances* doth not abolish another. Christs

Non eripit mortalia qui sceptra dat cœlestia *Prud.* Dan. 3. 12. Ezra 4. 13. Acts 17. 18.

Scepter ſwallowes not up (as did *Arons* rod the rods of the *Ægyptions*) the Scepters of earthly *Monarchs*, nor doth he who come to give *heavenly*, take away *earthly Crowns*. It hath been the conſtant endeavour of Satan to perſwade *civil Governours* that Chriſts *Kingdom* is an enemy to theirs: but he who when he had a *right*, would not be made a *King*, gives no liberty to thoſe who have none, to *pull* down thoſe whom he hath ſet *up*. No, his *example* and *precept* teach private Chriſtians the contrary, even to be ſubject to the *higher powers*, thoſe which *are by his providence*, not onely thoſe which *ought to be by his precept*, to inquire indeed into the nature of all *Commands*, not to diſpute the * *titles* of thoſe which are *Commanders*: (and truely, were every private Chriſtian to ſatisfie his *conſcience* in the goodneſs of a Governours *title* before he yeelded *obedience*, I think it would be hard to determine, whether the *condition* of the *Governor*, or the *conſcience* of the *governed* would be expoſed to the greater miſery) Chriſt hath not ſo little care of his *Church* (as yet in *her* tender infant-age) as to leave *her* altogether without ſome indulgent and foſtering friends, in whoſe *boſome* ſhe may *lodg*, and whoſe *breaſts* ſhe may *ſuck*. He ſees not the World (as yet) ſo ſafe a *place*, as totally to deprive *her* of the *protection* of Princes. No, nor is he ſo regardleſs of the good of thoſe who *cry* down *Magiſtrates*, as they are themſelves. They who are weary of *Magiſtrates*, are weary of all the bleſſings and comforts of *peace*; and in labouring to pull down the *Pillars*, they ſtrive to pull down the *building* on their own and others heads. What would *Countries* be without *Government*, but the *dens* of *Wild Beaſts*. *Judah and Iſrael dwelt ſafely, every man under his Vine and Fig-tree all the daies of Solomon*, 1 King. 4. 25. *Even Nebuchadnezar was a Tree whoſe fruit was meat for all, under which the Beaſts of the field dwelt, and upon whoſe branches, the Fowles of the Heaven had their habitation*, Dan. 4. 21. The *Funerals* of a *political* Parent, millions of Children will celeberate with *tears*. Over *Saul* who was wicked and tyrannical, doth *David* bid *the Daughters of Iſrael to weep, who cloathed*

* Solent plerique inquirere nimium ſcrupuloſe quo quiſque jure adeptus ſit imperium, atqui hoc ſolo contentos eſſe decet quod videmus eos præſidere. Calv. *in* 1 Pet. 2. 13. Apoſtolus tollit frivolam hominum curioſitatem, qui ſæpe ſolent inquirere quo jure adepti fuerint imperium qui reium potiuntur, ſatis autem nobis eſſe debet quod præſunt, nam manu Domini ſunt impoſiti. *Calv. in* Ro. 13. Gerentibus *merum* imperium debent ſe ſubjicere. Non eſt ſpectandum quo jure, vel quâ in urbe quis poteſtatem invaſerit, ſed tantum ſi poteſtatem habeat. Bucer. *in* Rom. 13. Nihil refert *qu modo* perſona ad officium

cloathed them with ſcarlet, 2 Sam. 1. 24. And when God threatens the taking away *the ſtaff of Bread*, and *the ſtay of water*, he adds (as no leſs judgment) the taking away *the Judge and the Prophet*, the *Prudent and the Ancient*, Iſa. 3. 1, 2. Dominion is the *breath* which ſo many thouſands *draw*: Take it away, none can ſay this is mine. *If the Magiſtrate were not a God to man, man would ſoon prove a Devil to man.* Violent and bloody *men* fear not *Hell*, ſo much as the *halter*. Like beaſts, they are more afraid of the *flaſh* of *powder*, then of the *bullet*: And though their fear of the *Magiſtrate*, ſaves not their own *ſouls*, yet many times hath it ſaved our *lives*. Without Magiſtrates, *robbery* would be a Law, and men like Dogs, try all right by their *teeth*. Where there is no *Ruler*, any man may be a *Tyrant*. ('Tis juſt with God, that they ſhould feel the curſe of *Anarchy*, who were never thankfull for *Magiſtracy*) And if any Profeſſors of *Chriſtianity* be enemies to Magiſtrates, 'tis not becauſe of *Chriſtianity*, but becauſe they are but Profeſſors of *it*. Though I ſuſpect that the *reaſon* why they cry out againſt *Government*, is not becauſe they would have no *Government*, but becauſe they would have it in themſelves, or elſe they deſire to burn this *red*, that they may play the *Wantons* the more freely.

Thirdly, I note, *The greateſt in the World are not allowed to be looſe and lawleſs.* Its not conſiſtent with the *ſoveraignty* of the great King, to ſuffer any ſubject within his *Dominions*, who will be abſolute, and not *yeeld* him his *homage*, nor with his *Wiſdom*, to make any thing which he indends not to uſe. Superiority gives no diſpenſation for impiety: The *greateſt* are not exempted from obedience to *Chriſt*. Here, what *Bernard* ſpeaks in another caſe, is moſt true, *He that exempts himſelf, deceives himſelf.* The *higheſt* Potentate cannot be ungodly by *Authority*. The talleſt *Cedar*, the ſtouteſt *Oak* muſt bend or break. No *eminency* of *place* bears any out in *ſin*. The *Grave* and *Judgment-ſeat*, gives Kings and Vaſſals an equality of *condition*, and the Scripture gives both an equal *obligation* to duty. Nor yet is *Religon*, any diſ-

pervenerit, dum enim ibi eſt, certum eſt Deum ibi illum collocaſſe. *Oleviau.* in Rom. 13.

Quæcunq; poteſtas ius gladii, & *ne-cem* habet imperium, à Deo eſt. *Muſc.* in Rom. 13.

Non eſt ſubditorum de principis jure diſputare, ſed ſimpliciter *præſentibus* magiſtratibus obedire *Gualt.* *in* Rom. 13.

Sic *Petrus Martyr*, *Paræus*, &c. & omnes fere Doctores reformati.

Uſe 3.

Qui ſe excipit ſe decipit. *Bern. de Eugen.*

parragement to *greatness*, or diminution to *Majesty*. To serve Christ, is to raign; A Christian Ruler, is as thankfull, that Christ will deign to be his *Master*, as an heathen Potentate is proud, that he can make many to be his *servants*. *Theodosius* esteemed this, the highest of all his Titles (Though an Emperour) *the lowest servant of Christ*. He who in his *dignity* serves not Christ, is at best but like a *small* letter in a *great* gay, where there is (though much *flourish*) yet little *benefit*, much hinderance to the Reader. Its more honour to serve *him*, then to have Emperours serve *us*. Indeed, all things serve *him*, that serves *Christ*. How needless, How unsuitable is it for *great ones*, to fear nothing more then to have a *name* to fear God? and of all things to be most ashamed of their *glory!* The desirable thing even in a Prince is *godlinss*. As soon as *Angels* ceased to be holy, they began to be Devils, though their other accomplishments of *strength*, *wisdom*, *spirituality*, &c. remained with them. The rarest endowments without *grace*, make none *excellent*, nor beside *this* will any thing have a luster at the *last* day: All *created beauties* will die, decay, and disappear, when the *Son of righteousnes* appeares. Holiness though *veyled* with the most *contemptible* outside, is accompanied with a silent *Majesty*: and sin even in the highest *dignity*, bewrayes a secret vileness. Sinne *alone* is the deflouring and deformity of the *creature*, the debasing, disennobleing and degrading of *nature*. How guilty even of a most unsuitable *condescension* is it, for a Princes spirit to be *inslav'd* to sinne! The *highest* never go below themselves, but in sinning against *God*.

Ultimus Christi servus.

Use 4. *Fourthly*, I note, That *they who refuse subjection to the Son, cannot be sheltred from destruction by their worldly greatness.* The greatest Potentates if they will not *Kiss the Son*, must feel his wrath, and finde to their cost, that *they* are but *weaklings*. No strength upon earth can make an *enemy* to the *Son of God*, shot-proof against the Arrows of his *vengeance*. As nothing can offend where is goodness will *preserve*, so nothing can defend where his justice will *strike*.

Though

Though the *high-towering pride* and *power* of Princes may hold the earth in awe, yet they cannot threaten *Heaven*, but the closer they press to the *Seat* of *God*, the nearer they lie to his *lightning*. If the heads of worldly *Potentates*, were raised to the *Stars*, rebellion against the *Son of God*, will bring them down into the *dust*. He can easily *stain the pride of all their glory, and bring into contempt all the honourable of the earth*, Isa. 23. 9. Soon shall they feel the weight of Christs *power*, and their own *rebellions*. Their's no evasion from, no fortification against the *Lord*. The strongest and the best fortified *Castles*, the most formidable *preparations* of *War*, the closest *confederacies* with the most potent *allies*, the fullest *treasuries*, the best furnished *Armories*, the proudest *Navies*, the most numerous and resolved *Armies*, are infinitly more unable to withstand the *Son of God*, then the *flax* is to resist the *flames*, or the *chaff* and *smoke* to contend with the most boisterious *whirlewind*; all creature-defences against an incensed *God*, are but *paper-towers*, or childish *Castles* of *Cards*. What were the proudest *walls* and *towers* of *Jerico*, but the derisions of *rams-horns*? What that of *Babel*, but a *monument* of the madness of those who build it? *The horse is a vain thing for safety*, Psal. 33. 17. The horse-man as vain as his horse. *Horse and rider were once thrown into the Sea*, Exo. 15. *The stout-hearted are spoiled, they have slept their sleep, and none of the men of War have found their hands*, Psal. 76. 5. In the day of his wrath the *Lord will strike through Kings*, Psal. 110. 5. And if the *strength* of Potentates cannot deliver them, how should their *weakness*? If their *Armour* cannot save them, how should their *nakedness*? If their warlike *puissance* cannot *preserve* them, how should their *dissembling*, their *perjury*, their *oppression*, their *lukewarmness*, cursed *neutrality* in the cause of God, and all such impolitick *policies*? They who would shun *Wrath* by any other meanes then by *Kissing the Son*, take mistaken courses. That *Councill* thought themselves doubtless very wise, *Joh.* 12. 48. who thought to prevent their destruction from the *Romanes*, by *killing the Son*, but that very policy which thy expected should

should preserve them, proved the loss of their *Nation*, and its destruction by the *Romanes*. That Prince onely sets up himself upon a solid *foundation*, who sets up *Christ* above himself, and advanceth the *Sons interest* by and beyond his own, who makes the *Son* his *friend*, and sets himself against his own and peoples sinnes, the *Sons* enemies. And if this counsell will not be taken, then let the despisers thereof, though *crowned, sceptered, adorned, adored* Monarchs know, 'tis not because the *Sons* wrath is not *terrible*, but because they are *insensible*. If they will needs contend, some fellow-worm would be their fitter match. The *Sons* wrath is infinitly disproportionable to such an inconsiderable part of a *dust*, a *drop*, or of that which is *less then nothing and vanity*.

Use 5. *Fifthly*, I note, That *they are the best friends to Magistrate, who by admonishing them of their duty of kissing the Son, endeavour to prevent their feeling of the Sons wrath.* I know the nearness is so great between pride and principality, that faithfull admonishers can hardly oppose the *former*, but they are counted enemies to the *latter*. And though plain dealing by reproofs be a *Jewel*, yet he who useth it, doth instead of humbling the *reproved*, commonly harm the *reprover*: and that the most *compendious* way to derive upon a man the hatred of the Sons of men, is to plead for subjection to the *Son of God*. Not onely did a wicked *Ahab*, call plain dealing *Elijah*, a *troubler of Israel*, but even good *Asa was wroth with the seer*. Truth, the more wholesome and pure it is, commonly the less toothsome and pleasing it is. And the thankfull receiving of *holy* reprehension, is a *noble* though a *bloodless Martyrdom*. And certainly till Satan lays down his hatred to *Christ*, and love to *himself*, he will never be in love with them who advance *Christ*, and oppose *him*; But grant all this, the *servants* of Christ must more study *duty*, then *safety*. And they can better endure the wrath of the Sons of men, for *discharging*, then the wrath of the *Son of God* for *neglecting* their duty. That Spirit by which they ought to be acted, had as well the shape of *fiery tongues*, as that of a *Dove*. They must not study to shew a *smooth*, but

Quid est praedicare Christum, nisi derivare in se odium totius mundi & inferni. *Luther.* Odium Evangelii genius. *Id.*

but a *ſafe* way: not to prepare *ſauce*, but *Phyſick*, and remember it's better, as *Auguſtin* well expreſſeth it, *To love with ſeverity, then to deceive with lenity.* What evil have *Magiſtrats* above all other men deſerved, that they ſhould be deſtructively ſoothed, when a poor man ſhall be ſavingly admoniſhed? I confeſs, *reprehenſions* ought not to degenerate into *ſedition.* The dignity of a Magiſtrates *Office*, ought not to ſuffer for the vices of his *perſon*: But yet neither muſt ſinfull flattery aboliſh love to the ſouls of thoſe who are *great*, or zeal for him who is the *greateſt*. In ſhort, Even *ſincere reproofes*, which tend to prevent the *wrath of the great God*, are not onely excuſable, but commendable. 'Tis an holy *impudence*, to be *impudent* in urging any to take heed of *damnation.* It's a ſinfull *baſhfulneſs* to be ſo courteous as to forget *Chriſtianity.* We can never *warn* too much of *eternall danger.* It's very good manners to ſtay, and *knock* again, though we have *knockt* more then *thrice* at the *door* of a great mans *conſcience.* Either *here* or *hereafter*, his *conſcience* will commend *us*, though now his *luſts* be angry with *us.* If importunity overcame an unrighteous *Judg* to do good to another, how much more ſhould it prevaile with him to do good for himſelf? Luk. 18. 5.

Sixthly, I note, *Rulers who upon their refuſall of ſubjection to Chriſt, have felt the ſmart of his ſevere diſpenſations, ſhould juſtifie him, and condemn themſelves.* When he puls them *down*, or plucks them *out*, laies their *honour in the duſt*, and makes them as the 70 Kings, whoſe *thumbes and great toes* being cut off by *Adonibezek*, they were by loſs of the former made unfit for *fight*, and by the loſs of the latter, unfit for *flight*: Or as *Samſon* when his hair was cut off, even as *other men*: let them conſider whether they have not cut *off* their *lock of loyalty* to the Lord Jeſus. We need not go far for *Inſtances* of divine *ſeverity* againſt great *ones.* How low and contemptible hath he laid thoſe who *have made the earth to tremble* (as *Iſaiah*) and have been (as *Ezekiel* ſpeaks) *the terrour of the mighty in the Land of the living!* Was it not the *exalting* himſelf againſt God that overthrew *Pharaoh*, *Uſe 6.* Iſa. 14. 16. Ezek. 32. 32.

that drove *Nebuchadnezzar* out of his Kingdom among the *beasts*, that brought *Manasseh* and *Zedekiah* into *Babilonian* fetters, that made *Jehoiakim buried with the buriall of an Asse* (*none saying, ah his glory!*) *Drawn and cast forth beyond the gates of Jerusalem*, that *made Coniah a despised broken Idol, a vessel wherein is no pleasure, and cast into a Land which he knew not*. Is it any *wonder*, if they will let as many be Christs enemies as please, that he should retaliate in hindering none from being theirs? When the Lord deals thus with *Rulers*, they should look beyond a sturdy headstrong *people*. They have *negotium cum Deo* (as *Calvin* speaks) *To do with God*, who (as *Job* speaks) *loseth the bond* or belt *of Kings*, degrading them of their *dignity*, both *regal* and *military*, and *girdeth their loyns with a girdle*, as *servants* were wont to be girded in the attendance upon their *Masters*, for greater readiness: so that from *Commanders*, they are turned into *servants*, and made (as *Solomon* speaks *Eccl.* 10. 7.) *to walk as servants on the earth*. Into this *condition* (I say) when God brings *great ones*, their work is to look inward, and upward, and to *study* what their *sin* hath been, which hath provoked God to *debase* that which he commands all other to *honour*. When their *subjects* cast off the *yoke* of obedience to them, let them consider whether they have not denied *homage and obedience to the Son of God*, and whether it be not for their *despising of God*, that now they are so *lightly esteemed* among men. If it be the Lord who *subdues* the people under Princes (as *David* speaks, *Psal.* 18. 47.) doubtless 'tis he who *subdues* them *under* their people. And if at any time they be born down with the *floods* of popular *tumults*, by Gods breaking the *banks* and *bounds* of his wonted *protection* about them, let them *examine* themselves, whether they have not *transgressed* the *bounds* of Gods *Commandements*; and the putting of *proud Princes* upon an *holy* and *humble consideration* hereof, is one main *end* of such severe *dispensations of Providence*, shewn in their debasement. As for those whose *worldly greatness* and *power* is still continued, in their continuing

Jer. 22. 18, 19.

Jer. 22. 28.

Luk. 17. 7, 8.

Dan. 4. 17.

ing of rebellion against *Christ*, they must know that these are but angry *smiles* in the face of God. God *holds his peace*, but he is not *dumb*; he *winks*, but he is not *blind*. The abused *patience* of the Son, what length be turned into *burning fury*, notwithstanding, yeall, by and proportionably to his *forbearance*. Ultrix misericordia.

Seaventhly, *How easily can the wrath of the Son reach inferiors and those of low degree who continue in rebellion against him?* If he smites Princes, he will not alway, nor is it for want of power, if for the present he doth spare mean people: Yea commonly *people* are deep sharers both in the punishment, and in the provocations of *Princes*. How should we in a lower rank, humble our selves before this *great God!* The low shrub may be stubd up or crusht, if the tall Cedar be cut down: Certainly God will not endure a *proud heart* in those of a *low condition*. And truly the reason oft, why *men of low degree* are not as notorious *oppsers* of *Christ*, as are proud Potentates, is not for want of *poyson* but of *power*. A little *thimble* may be as full as the largest *vessell*, though it cannot hold so much. According to his *measure*, a private person may be as wicked as the most desperate *enemy* that ever Christ had among the worst of *Princes*. 'Tis therefore the duty of subjects who observe the *severe Judgments* of God upon Princes, at *once* to tremble before God, and to take heed of *sin*. *Tutors* usually correct young *Princes* for their faults, by correcting the Children of *Plebeians* in their presence, their *Governours* putting them in fear by the *smart* which others feel; How should common people then *fear* and *mend* when God *corrects* the *greatest* Monarchs in their sight, for their *warning!* How happy *we*, and how cheap our *schooling*, to have all our Learning at the *cost* of another! Princes in their wickedness, are too often examples of *imitation*; but it would be our greater *wisdom*, to make them in their woes, examples of *Caution*. They who are not warned by the *miseries* of others (especially *great ones*) cannot sin at a cheap *rate*. They who sin against such *examples*, sin *presumptuously*. How just is God in hitting *those* to whom he had said before, *stand off!* Use 7.

Use last. To conclude with some suitable *Considerations* to engage you to this your duty of *Kissing the Son.*

1. *Study the brittleness of all worldly greatness*; how unable it is to endure the shock of the *Sons fury!* how easily he can dissolve and dissipate it! A little prick with a *pin* lets all the wind out of the most swolne bladder; and if the *Son* do but touch you, speak to, yea, breath or look upon you in *Wrath*, all your greatness vanisheth: *men of high degree are vanity* to all that trust in them, and their height and strength shall prove in the day of the *Sons Wrath* but vanity and a lye to themselves, if they confide therein. *Riches prefit not in the day of Wrath. Make not lies your refuge.* The greatest is but *soul* and *soyl*, the one a puff of *Wind*, the other a pile of *dust*, made of the same mettall that the meanest are, and *their flesh* (*Neh.* 5. 5.) the same with theirs; the greatest Judges on earth are but earthen Judges, frail *sons of men.*

νῦς καὶ χῦς. Prov. 11. 4.

2. *Study the end of the Sons advancing of you.* You were never set up by him to *suffer* him to be low, much less to *make* him so, this was never the *end* of your being *men*, *Christians* or *Magistrates*: Say as *Mordecai* to the (at first) timorous *Esther Who knows whether we are come to the Kingdom for such a time as this?* If you do not more for *Christ* than those who have no power at all in their hands, you are therefore *worse* than they, because you are not *better*, and do therefore *less* because you do not *more*: *To whomsoever much is given, of him shall much be required*, Luk. 12. 48. What more equall than that you should honour him again, when he honoureth you, whom you stand bound to honour, whether he thus honour you or no? And consider whether there be any *worth* in any honour of the world, but only that thereby *Christ* may be advanced.

In maximâ fortunâ minima est licentia.

3. *Labour for faith in threatnings*: restrain not belief only to what God hath promised: let faith overcome all *probabilities* that seem to keep away *judgment*, as well as those that seem to keep away *mercy*: Faith will *teach* to fear, and fear will *prevent* feeling. 'Tis the nature of faith to *apply* a threatned plague, as 'tis the nature of sense to

Jer. 17. 10. Heb. 11. Jona 5. 5.

mourn

mourn under an inflicted punishment. When God threatens *wrath*, say not in security, 'tis the *shadow of the mountains*, *the vision fayleth.* Ezek. 12.

4. *Yeeld subjection to the Son for himself*: let it not be swaid by interest. The most (like the *Roman*, who being commanded to bow before that *Persian*, stoopt indeed, but 'twas only to take up his Ring) in their seeming respects to *Christ*, do indeed really but adore their own designs. Religion is therefore so ill-shaped in most Princes Dominions, because 'tis cast into the mould of *interest*. Let not the service of Christ be the *scaffold*, and serving your selves the *building*, regard Christ as the *scope*, not in a way of *subserviency* to something else: bow down to his *person* not to his *cloathes*: Let subjection to him be its own wages: let *Christ* be sweet for himself. How unworthy is it for policy and base *self*, to commensurate and subordinate our respects to the Son of God! and to make the Son of God, not to *hold*, but to *be* a stirrup to carnal interest.

5. *Look on Christ the right way*: see him in his spirituall *glory*, let the eye of *faith* pierce through the contemptible outside of all his *appointments*, and followers. Take not the worlds report concerning *him*; *he hath no enemy, but the ignorant*. Christ was never appointed to gratify *sense*, but onely to relieve *faith*. A skilfull *eye* contemns the gaudry of all that workmanship which is onely *rich*, and hath nothing of *Art*, but admires the excellency of a *Picture* curiously *drawn*, though it be not adorned with *gold*, but set in a rotten *frame*. Look upon *Christ* onely, as that truly *excellent Object*, and on all the *beauties* of the world, as *fictitious* and in *appearance* onely. Behold Christ as the *Word* discovers, and as *Faith* discerns *him*, in regard both of what he *is*, and *doth*, and that both for encourragment to his *subjects*, and affrightment of *rebels*.

6. *Study the happiness of subjection to the Son. First*, In the *honourableness* thereof. The meanest subject of Christ is a *King*, *Rev.* 16. A fellow *servant* with the glorious *Angels*, and put upon honourable *imployments*, the *saving of*

souls, the *conversing with God*, *subduing of Principalities*. The greatest honour of *Angels*, is to be Christs *Messengers*. Christ yoke is onely *beauty*, not burden to the *neck*. The service of *sin* is the onely debasement of the souls *excellency*, even the *service* of what is unspeakably below what ever hath a being, and is that wherein it's onely possible for a man to go cruely below *himself*. *Secondly*, In its *sweetness* and pleasantness. *Christs* subjects have a *meek* and *gracious Prince*, *Rev.*9.9. Who never gives a *Law* that's *grievous*, who never commands a *duty*, but he gives *strength*, never enjoyns a *work*, but he gives an *hand*, never sends on an *errand*, but he gives a *tongue*, never imposes a *burden*, but he gives a *back*: in one word, never is our *Master*, but he is likewise our *fellow-worker*: Yea, so sweet is subjection to *him*, that his subjects count it more of *priviledge* then *task*, and would think their lives *bitter* without *it*. *Subjection* to Christ is bitter to nothing, but to that, which he will also destroy, or else it will destroy us, namely *sin*. *Great peace have they who keep his Laws.* Were there no *Heaven* to be expected hereafter, this *peace* would much more then countervaile for all outward troubles that accompany it. Subjection to *sin*, is cruelty to *conscience* and *carcass*. How many *wounds* and *woes* endures a sinner, to get to those that are *eternall*! Oh the gripes and wounds of *conscience*, the *heart*-vexations of the most gaudy *sinner*, even when he is in his holy-day cloathes! Like a *Book* well bound, but full of *Tragedies*, within he is full of silent scourges, and soul-smart. A *vassal* to sin, like the *Roman* slave who had his *thumbs* cut off, that so he might be able to handle the *Oar*, but not the *Sword*, is onely left in a posture of activity in his sins drudgery. How many lashes doth *Satan* give his *slaves*, to drive them with speed to their own *ruine*, even as the cruel driver whips his pack-laden *Jade* through every miery slough! And yet *lust* is here a wicked mans *God* (sure 'twill hereafter be his *Devill*.) But *Thirdly*, *View subjection to Christ* in its *gainfulness* and *advantage*. He withholds from his *subjects* nothing but clogs, snares, and hinderances from *happiness*:

Psal. 119.

Christ

Christ gives as more *for* them, so more *to* them then any other *Prince*; the rewards he gives them on this side *Heaven* are unspeakable. In the very *keeping* of his *Commands*, there is *great reward*. Their *work* seems to have more of *wages* then *work*; those ἀρραβῶνες, those sweet *intimations* and *foretasts* of Heaven, how ravishingly delightfull are *they!* But how *great* then is *their reward in Heaven!* Their *joy* there, is not so much said to enter *into them*, as they *into it*; and no marvell, 'tis the *joy of their Lord*, in whose presence is *fulness of joy*. Study, but yet expect not to understand the comfort and condescension of that *Promise*, Luk. 12. 37. to the subjects of Christ. *He shall gird himself, and make them sit down to meat, and come forth and serve them.* The *Son* of God serve them! Their *dignity* will not be less then their *delight*, if Majesty it *self* gives attendance at their *Table*: Nor yet will their *delight* be less then their *dignity*; For doubtles their *chear* and their *attendance* are both *one*. Certainly in *Heaven* there shall be as many *Kings* as *Subjects*. To *Kiss* Thee (dear Lord) is to *Reign*.

Mat. 25. Psal. 16.

FINIS